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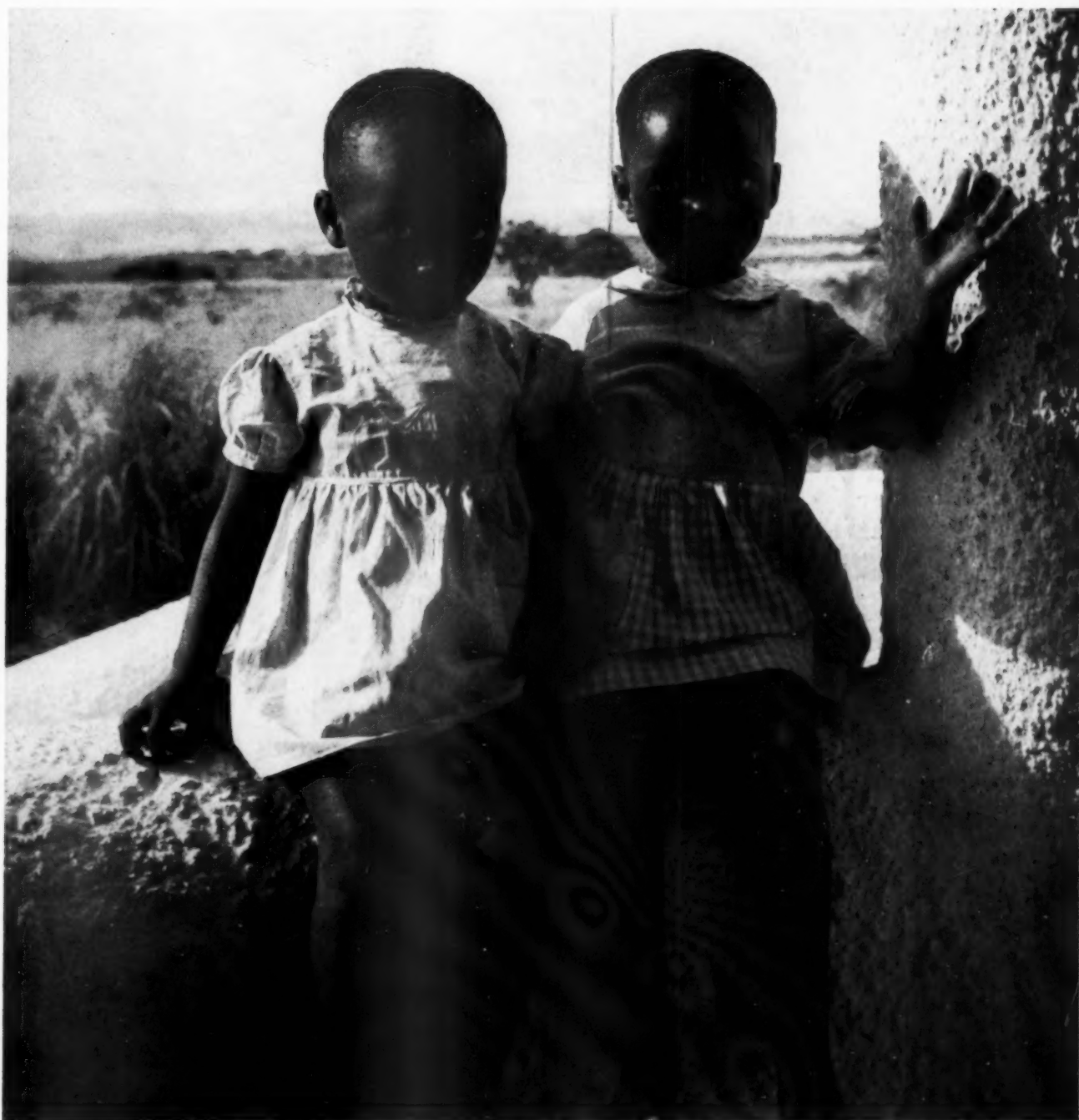
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JANUARY 1955

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## AS BMTS LAUNCHES ITS 75TH ANNIVERSARY, READ WHAT THE PRESIDENT OF THE AMERICAN BAPTIST CONVENTION HAS TO SAY ABOUT ITS WORTH.

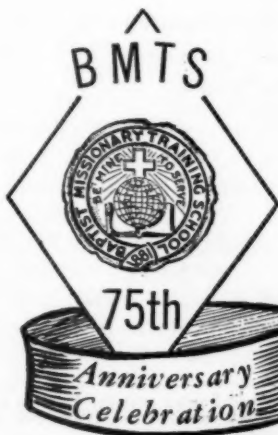


Rev. V. Carney Hargroves,  
President  
American Baptist Convention

"Maybe the pragmatic test is not the sole criterion upon which to judge a school, but it certainly is a good one. And it comes to us with high authority, for our Lord himself said, 'By their fruits ye shall know them.'"

Wherever you go and wherever you find American Baptists at work for Christ, you find B.M.T.S. graduates doing outstanding, effective jobs. Here is a B.M.T.S. graduate making a courageous witness on a far-flung foreign field. Here is another directing a large program of Christian Education in a Church school and doing a professional job. Others are in administrative and editorial posts of top-flight leadership responsibility. Everywhere up and down our Convention I find people who say, 'B.M.T.S. is surely worth the candle. It trains young women for the job that needs to be done.'"

V. CARNEY HARGROVES



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# MISSIONS

*An International Baptist Magazine*

Vol. 153 No. 1  
JANUARY, 1955

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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## The Cover

These Congolese children are fortunate in the opportunity to grow up in a Christian atmosphere. Others—thousands of them—lack this opportunity. Needed: more schools, churches, and hospitals. Needed: more missionaries.

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## Who's Who IN THIS ISSUE

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### Picture Credits

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## We Need Not Walk Alone

By CHARLES A. WELLS

**E**VEN the Christian faith, with all of its prophetic vision, cannot tell us just what the New Year will bring—the sorrow or gladness, the surprises or disappointments. But the Christian faith gives us something even greater than foreknowledge; it provides a sense of divine companionship which makes us equal to whatever may come. Without that companionship, that sense of guidance, life would become unbearable for most of us; but knowing that we walk within God's will, with the assurance of his presence, we have the abiding confidence that we do not walk alone, that the everlasting arms will sustain and guide us. In that realization, the future brings no threat beyond our strength, no challenge beyond our ability. The unknown future becomes God's future. So, with our will merged with his will, we need not fear. God will keep us in perfect peace—if our minds are stayed on him, if we put our trust in him (Isa. 26: 3).

## JANUARY QUIZ COLUMN

*Note: Questions are taken from all pages and occasionally from advertisements.*

1. Who brought his hearers to their feet?
2. Where have we opened new doors?
3. What is the urgent need of Christian service today?
4. The solution of the world's problems lies where?
5. What stand side by side in Africa?
6. Who are graduates of Shokei School?
7. Who reports to the administrative committee?
8. Who whispered, "Mommy, let not your heart be troubled?"
9. Where is the leaven of change at work?

*Note that this contest began with the June issue, 1954, is completed with the issue of May, 1955, and is open only to subscribers.*

10. Who is Ernest L. Ackley?
11. What is set for February 15-18?
12. Who is to succeed Dr. Wilson?
13. Where are more people leaving than are entering?
14. In Japan, what is accepted as a common practice?
15. Who are opposed to Zionism and the state of Israel?
16. What is to be published on January 10?
17. Who was a missionary to Burma for forty-five years?
18. What is a Franklin, Ind.?

### Rules for 1954-1955

FOR correct answers to every question (100 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: *Missions* Quiz Column, 152 Madison Ave., New York 16, N. Y.

*All answers must be mailed by May 31, 1955, to receive credit.*

## A New Year's Message

From the President and Secretaries of the Baptist World Alliance

Time is one of the mysteries encircling our lives. We cannot control it. Relentlessly the years speed on their appointed way: slowly, it seems to those who are young; all too swiftly, it seems to those who have passed the middle span. Poets have sometimes sung of Time as a thief, as a relentless taskmaster; but for those of us who have learned of God how to redeem it, Time becomes friendly. It is always on our side—provided we are on the side of God.

Fifty years are little enough in the long story of mankind, but the past fifty years have brought a thrill of gratitude to our Baptist people all over the world. Those years have seen our Baptist witness survive the shock of world catastrophe, until today our worldwide fellowship links by the ties of comradeship a multitude three times as numerous as were our Baptist forces when the Baptist World Alliance was born in 1905. What trials and tribulations those years have brought—and what glorious conquests in the name of Christ! In our conventions and unions at home, on our far-flung mission fields across the oceans, God has blessed us beyond our deserving, and our first duty as 1955 dawns is to praise his glorious name.

Millions of eyes will turn toward London in July, 1955. In a multitude of tongues prayers will rise to God that we may more faithfully fulfill his purpose in commending the gospel of our Savior. We shall honor those whose devotion has spread our fellowship to the far corners of the earth. We shall in humility seek to yield ourselves more fully to Christ's service. It is the prayer of those of us who serve the alliance that God may richly bless all our people, especially those to whom the years have brought trial and suffering. We are all one in him, linked by cords of love, seeking nothing better than in our worship and witness to honor our Savior, who has brought us hope and joy. May God bless you all, in the heart, in the home, and in the churches where as a world fellowship we seek the guidance of the Holy Spirit in the cause of Christ and his kingdom.

F. TOWNLEY LORD,  
*President*  
ARNOLD T. OHRN,  
*General Secretary*  
WALTER O. LEWIS  
*Associate Secretary*  
JOEL SORENSON,  
*Youth Secretary*



B.M.T.S. at worship, with past President Alice W. S. Brimson speaking. President Werner G. Keucher is standing at the right

# Newsbriefs

## Eastern Seminary Celebrates Anniversary

Eastern Baptist College, St. Davids, Pa., and the Eastern Baptist Theological Seminary, Philadelphia, held an open-house convocation in conjunction with Eastern's thirtieth anniversary. V. Carney Hargroves, pastor of the Second Baptist Church, Germantown, and president of the American Baptist Convention, was one of the speakers. Other speakers were Gordon Palmer, former president of the seminary; Benjamin P. Browne, executive director of the division of Christian publications of the Board of Education and Publication; Charles W. Koller, president of the Northern Baptist Theological Seminary; and John W. Bradbury, editor of *The Watchman-Examiner*.

## Ricker College Has New President

Robert L. Willett is the newly elected president of Ricker College, Houlton, Me. His background, very appropriately, lies in the field of leadership of young people. When he received the degree of bachelor of divinity at Andover Newton Theological School, President Herbert Gezork said of him, "A man with sufficient ability to be a serious thinker, his greatest leadership may be in the field of direct human relations, especially with youth, students, and others." Mr. Willett was born in Centerville, Iowa, received the bachelor of arts degree from Ottawa University, Ottawa, Kans., and recently completed work for his doctorate at Boston University. He served as pastor of the First Baptist Church, Louisburg, Kans., from 1943 to 1945.

## Linfield College to Have Recreation Building

Construction of a new \$450,000 student recreation building on the site of the present gymnasium on the Linfield College campus has been authorized by the college board of trustees. Ground will be broken early in March, according

to President Harry L. Dillin, and college authorities hope that dedication ceremonies will be a feature of the centennial homecoming next fall. Funds will be provided under the Centennial Gifts Campaign.

## Frontier Church Makes Rapid Progress

In August, 1953, Edward L. Allen and his family left a comfortable, active church to accept the challenge to pioneer for Christ on a new frontier. Under Mr. Allen's leadership the first unit of the Memorial Baptist Church was erected in West San Jose, Calif., one of California's fastest-growing areas. A year ago, seven families—eighteen persons—began meeting as a church in their new first unit. The new unit, adequate a year ago, has since been outgrown. Children must sit on the floor, because the classrooms are filled to capacity. Today the church numbers one hundred members, half of whom were received either by baptism or upon statement of faith. The majority of those received by baptism were won to Christ through the ministry of the new church. These new converts have rapidly become assimilated into the life and work of the church. The West San Jose church-extension church was established under the auspices of The American Baptist Home Mission Society and the Northern California Baptist State Convention.

## American Baptists Seek Assurances for Refugees

An effort to secure 1,000 assurances to resettle refugees will be made during the next year by the American Baptist Convention. Protestants of America have accepted a goal of resettling not less than 100,000 refugees during that period. Under the refugee act, 209,000 refugees will be admitted to the United States if they have the necessary assurance and a visa by December 31, 1956. "When American Baptists have given 1,000 assurances for family units they will have provided for somewhere between 2,000 and 4,000 persons, depending upon the size of the family," according to Ruth Teasdale, director of the resettlement program for American Baptists. At

least 2,500 Baptists in Europe are listed as refugees needing resettlement. The law under which refugees are now being resettled requires assurance that he will have work and a place to live, and that he will not become a public charge. For information about how to have a share in this program of mercy, write to Miss Ruth Teasdale, Woman's American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N.Y.

## Deep Gratitude From El Salvador

Speaking at the chapel service in the Home Mission Building, Estaban Rodriguez, of Santa Ana, El Salvador, expressed gratitude for what American Baptists have meant to him and his country. Mr. Rodriguez said: "If it had not been for American Baptists, perhaps my aunt would not have become a Christian. [His aunt was the first believer in the Rodriguez family.] If it had not been for you who gave money to the missionary cause, I possibly would not be on deputation at this time, speaking in behalf of the cause of Christ in Latin America. If it had not been for you, my son might not be in medical school in Mexico City, and might not be leading the choir in the Baptist church there. Thank you, for bringing Christ to me and my country." Mr. Rodriguez is associate principal at Colegio Bautista, Santa Ana. As a student he attended Colegio Bautista in Managua, Nicaragua, and Colegio Bautista, Santa Ana. He was recently elected president of the Baptist Convention of El Salvador.

## Women Approve Desegregation

At the Saint Albans meeting of the Woman's Baptist Mission Society of West Virginia, a resolution in support of the integration of American children in the public schools was adopted. Brought by the chairmen of Christian social relations in the churches, the resolution as adopted reads: "Because we believe in the Christian principle of the sacredness of human personality, the members of the Woman's Baptist Mission Society of West Virginia feel the need for





## A Bifocal Religious Program

Franklin College religious activity is bifocal. Its centers are *on* campus and *off* campus, in the four downtown churches of Franklin. In these churches, both ministers and lay leaders plan their church life so as to include vigorous and vital programs to foster the spiritual growth of Franklin students.

College Youth Fellowship meets every Sunday evening of the regular college session. An early fall picnic supper meeting, in Province Park, adjacent to the campus, is pictured here. The artificiality of national and racial distinctions falls away in genuine Christian fellowship. On the far side of the table, left to right, are an Austrian girl; Tom Quindlen, Philadelphia, president of C.Y.F.; a German boy, studying at Franklin under the auspices of the Institute of International Education; the Rev. Walter Marchand, minister, Franklin First Baptist Church; a Hawaiian veteran; an Indiana student, also an officer of C.Y.F.; and a Negro student from Indiana. The group was not arranged, and the subjects were not posed; C.Y.F. is like this!

The theme for study in C.Y.F. this year is "God's Will for My Life," considered in relation to the various areas involving critical choices, such as vocation, scholarship, courtship and marriage, prayer and worship, community and world responsibility, and stewardship. Discussion is as serious and searching as the fellowship is cheerful and inclusive.

Baptist high-school graduates of January or June, 1955, should investigate Franklin College. Franklin will stand up well under their scrutiny, and the students will profit by attending! Their friends of other churches will be welcome, too.

*Write to the Director of Admissions*

**FRANKLIN COLLEGE**  
Franklin, Indiana

all races and colors to live and work together in brotherly love and understanding; therefore, as Christians, we approve the recent decree of the United States Supreme Court ending segregation in our public schools, and pledge ourselves to make every effort to promote a spirit of brotherly love and understanding in all social relations." The chairman of Christian social relations writes: "We have a big job ahead of us, but I feel confident we can work it out with Christ as our Guide."

### Former Mather Student Sends Son to Mather

The first class of the Mather School Junior College started on September 1, with an enrollment of ten students, two of whom are boys. One of the boys is a son of a former Mather girl, who has always regretted that she had no daughter to send to Mather. Mather School, Beaufort, S.C., was founded in 1867 by Rachel Crane Mather for work among Negroes of the South.

### Baptist Airmen Send Check

A check for \$100 designated for Churches for New Frontiers was received recently from Chaplain Lucas W. Buttry, of Sampson Air Force Base, Geneva, N.Y. Chaplain Buttry says, "The Baptist boys have now given \$1,220.50 to Baptist missions since Christmas, 1953. Of this amount, \$473.50 has gone to Churches for New Frontiers. We rejoice together at being able to have a part in this program."

### Paul C. Carter Honored By Florida College

Florida Normal and Industrial Memorial College recently honored Paul C. Carter, director of the department of public relations of the Board of Education and Publication, with the Nathan W. Collier Meritorious Service Award at St. Augustine, Fla. Nathan W. Collier was the distinguished president of the institution from 1896, when it was known as the Florida Baptist Academy and was located in Jacksonville, to the time of his death on February 20, 1941. Nine men and three women, who, according to the citation, "have not counted



hours nor measured their energy in their devotion beyond the line of duty to the helpful activities of society," received awards at the convocation. Dr. Carter has counseled the college in its current campaign for increased endowment and improvements, and the award is an expression of gratitude for his leadership. R. W. Puryear is president of the college.

#### **President Magsaysay Welcomes Missionaries**

Upon their arrival in Manila, Rev. and Mrs. Calixto Marques, newly appointed missionaries to the Philippines, attended a gathering of three hundred people at the palace of President Ramon Magsaysay, where they saw President Magsaysay receive an award from the Conference of Citizens for Morals Crusade. Mrs. Marques writes about the occasion as follows: "After the ceremony, President Magsaysay walked through the crowd shaking hands and smiling. He shook hands with both of us and chatted with us for a few moments. What a way to be welcomed to the Philippines! We were greatly impressed with his friendly manner and his apparent fearlessness. He is genuine and warm, and it is easy to see why he has gained the confidence and respect of his people. We have been impressed by the gentleness and courtesy of the Filipinos. They are a lovable people and Christ has much to offer them."

#### **Bacone College Launches Anniversary Fund Campaign**

Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., will serve as national chairman of The Bacone College Diamond Jubilee Anniversary Fund Campaign, according to an announcement by The American Baptist Home Mission Society. This historic Indian college, located at Muskogee Okla., was founded February 9, 1880, by A. C. Bacone, pioneer Indian educator and missionary. The campaign will seek to raise \$250,000 for rehabilitation of the school buildings and for new facilities and current operating obligations. Over three hundred students from twenty-three states, rep-

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representing fifty-four Indian tribes, son has served as president of the institution for the past six years.

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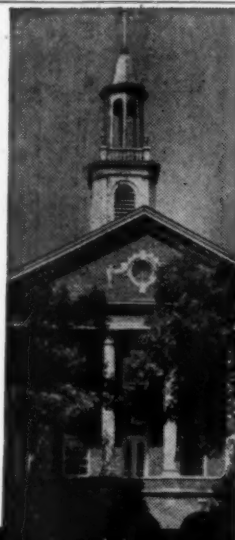
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The Oklahoma campaign is now under way, and the Anniversary Fund will come to the attention of American Baptist churches in January, 1955.

### 80-Year-Old-Man Continues to Evangelize

Walter Sutton, missionary under appointment of the American Baptist Foreign Mission Society in isolated Tavoy, Burma, writes: "Thra Gwaw Po deserves to be written up. In his early days he was a brave and courageous wild-elephant catcher, as well as an ardent evangelist. . . . He and his wife have suffered reverses, and, like many others, have had to flee from their home . . . but throughout their experiences they have continued to praise God for his mercy and for opportunities to serve their own people. Although now eighty years old, and weak in health, he continues to preach."

### Protestants Give \$136-Million More

Protestant churchgoers gave more than one and half billion dollars to their churches last year, an increase of \$136-million over the previous year, according to information released by the department of stewardship and benevolence of the National Council of the Churches of Christ in the U.S.A. recently. The average individual gift was \$45.36 for the year, the highest ever reported. Seventh Day Adventists led with an average of \$173.35 per member. While church membership rolls in the United States showed an increase of about 5 per cent, total cash giving rose 8.5 per cent. American Baptists increased their giving by 6.92 per cent last year by contributing \$7,844,-809.63.

### Churchmen's Seminar Set for February 15-18

Registrations are now being received at the Council on Christian Social Progress for the big spring Churchmen's Washington Seminar. February 15-18. The American Baptist quota is forty-five. Some three-hundred Protestant churchmen, representing all major denominations, will attend. This seminar offers an opportunity for re-

ligious leaders to study the operation of the Federal Government at close hand; to view the formation of national policies and administration; to understand the complexities of modern government; to inquire as to the role of churchmen as citizens today. A few small travel scholarships are available for those qualifying. Inquiries should be addressed to Donald B. Cloward, Council on Christian Social Progress, 152 Madison Ave., New York 16, N.Y.

### Mack McCray, Jr., Becomes State Executive

Mack McCray, Jr., of Chicago, Ill., is the newly elected executive secretary of the northern California Baptist State Convention. Mr. McCray had been director of Christian education for the Chicago Baptist Association since 1947. His work included direction of youth work in churches, summer camps, leadership training programs, and adult work. He gave leadership to the Chicago Council of Baptist Men and the Baptist Sunday School Union, and served on the board of directors of three Christian centers. He has also engaged regularly in preaching, personal counseling, and conference leadership.

### Church Conducts School of Missions

A six-week school of missions, sponsored by the Woman's Mission Society, was held recently at the Temple Baptist Church, San Francisco, Calif., using the foreign-mission theme of the year, "India, Pakistan, and Ceylon." Sessions were on Sunday evenings, from 6:15 to 8:30, with the last hour used as a worship service. Brilliant posters secured from the India consulate gave the social hall an Indian atmosphere. Numerous pamphlets, pictures, and information guides were secured from both the India and Pakistan consulates. One evidence of the success of the school appears in the suggestion of the finance committee that the church's quota for the World Fellowship Offering should be \$1,000. "All in all," said Magnus G. Berglund, the minister, "we feel that our school of missions has given us a

new vision of the work to be done for Christ in our own country and throughout the world.

### Their Faith Is Their Only Wealth

Albert L. Slater, American Baptist missionary at Hyderabad, Decan, South India, writes: "Greetings from the more than 139,000

Telugu Baptist Christians of South India. These greetings come from 12,000 miles away, where we get up before you go to bed. As you read this letter in the light of day, India is probably sleeping in darkness—but the darkness of India is not confined to night alone; for this is a land where their light is darkness, and their darkness is despair. Our Telugu Christians are

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among the poorest people in the world, but the miracle of their transformation from the physical and moral need of a Hindu out-caste community to radiance and beauty in Christ is abundant witness that they at least have seen the Light. Their only wealth is their faith. But India's desperate need is seen on every hand. At present we

should have at least twelve new missionaries to maintain the established work. Indian Christian leadership is needed in the villages. Hundreds have never heard the name of Christ. Other hundreds who have accepted Christ need Christian nurture. To illiterates, Christian leadership and Christian growth are almost synonymous.

Equipment and literature are in desperately short supply."

#### **Ottumwa Church Remembers Missions**

The First Baptist Church, Ottumwa, Iowa, of which Charles A. Thunn is pastor, has found a way to get people acquainted with American Baptist missionaries and to promote the spirit of missions in the church. Clipped to one of the Sunday morning bulletins is an air-mail letter form—the kind you purchase at the post office for ten cents. It is addressed to a missionary, either home or foreign. A note attached reads: "You are the lucky one this morning, for you now have an opportunity to write to one of our missionaries. When you write, please explain that he is our missionary for the day and that our sincere prayers are given in his behalf. When you receive word, please be sure to share it with the other members of our church family."

#### **Burma Paper Praises Missionaries**

An editorial in a recent issue of English-language paper, *Nation*, Rangoon, Burma, had a word of praise for missionaries. It said, in part: "This country has been singularly fortunate in its missionaries, and owes them a deep debt of gratitude. Judson gave us our Burmese Dictionary. Hanson, who was largely instrumental in developing Kachin-Roman script, produced our Kachin Dictionary. . . . These are only a few of the giants, but there have been hundreds of others less distinguished who devoted their lives to medicine and education and who deserve to be better known. . . . To deny entrance or residence to such men as these is to cut off the nose to spite the face. . . . It has been the policy of several missions—notably the Baptist and Methodist—to make their institutions self-supporting. The Christian Karen Church is so already and the Kachins are well on the way towards self-administration. . . . Those who speak of a rising opinion against missionaries are not men who have devoted their lives to curing and teaching people."



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#### **BERKELEY STUDENTS Serve as they Learn.**

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# Letters . . .

## TO THE EDITOR

SIR: I recently received a money order from the States, but am at a loss in knowing who sent it. Here in the Philippines, a money order is made out in pesos through the Manila post office, and we do not know its origin. If we do not receive a letter concerning the gift, we cannot possibly send a "thank you" to the donor. The same goes for anything that comes to us from the States without any correspondence from the sender. It occurs to me that this problem is general enough for you to present it through the pages of *MISSIONS* and so help us all. It would seem that a check is the most satisfactory way of sending money to us.

JOE T. HOWARD  
*Iloilo City, Philippines*

SIR: Your coverage of mission fields is excellent, and I know it is contributing a great deal toward an enlightened constituency. We Burma missionaries wish to assure you of our prayers as you continue your very important and useful work.

LLOYD G. JAMES  
*Rangoon, Burma*

SIR: Thank you for "The Woman's Society" page in *MISSIONS*, which gives the National Council of American Baptist Women another channel through which to promote more helpful programs for smaller societies and circles.

LETITIA K. CARROLL  
*Dayton, Ohio*

SIR: After almost eight years in the general work of the denomination, I have returned to the pastorate. Recently I was installed as minister of the First Baptist Church, East Orange, N.J. I thought you would be interested in knowing that the night of the installation service there was so much excitement pulsing through me that I could not sleep. I sat up until 6:00

A.M. reading, before I felt the least inclination to go to bed. During this night-long period of reading I studied every article, and advertisement in two complete issues of *MISSIONS* magazine. From a pastoral point of view, it was most rewarding—I unearthed eighteen sermon topics in those two issues! With its usual caliber, *MISSIONS* continues to be a most enlightening and inspiring periodical.

GEORGE WENDELL SWOPE  
*East Orange, N.J.*

SIR: As a *MISSIONS* reader for over fifty years, I want to congratulate you on the fact that *MISSIONS* has not slumped in its attitude toward that most important phase of missions, namely, Christian social progress, since Dr. Lippard's regime. . . . The picture artistry of the cover is remarkable. I have never seen better, and the pictures confirm what I have often said, even to my public-school teachers, that *MISSIONS* ranks with *National Geographic* in geographic-picture material for objective teaching.

HERMAN G. PATT  
*North Granby, Conn.*

SIR: We have wanted to thank you for inserting our appeal for used literature in *MISSIONS*. You may rest assured that *MISSIONS* is read from cover to cover by many people, judging from the very generous response we have had, not only from Baptist people, but from Methodist and Presbyterian as well.

One of the most gratifying uses to which we have been able to put some of the literature is a "free-literature" display rack in the student center here. The membership of the center is about 90 per cent non-Christian, and as nearly as we can tell the non-Christian students have taken the "Young People's Sunday School" paper and some other things that appeal to young people, with a surprising eagerness.

We started out to thank each donor personally, but we find that the list has become so large that we have not been able to keep up with our original aim. Would it be possible for you to do us the great favor

of thanking these good people through *MISSIONS*?

*MISSIONS* is a welcome friend in our home. The recent articles on Burma were especially fine.

CATHERINE AND WALTER ZIMMER  
*Moulmein, Burma*

SIR: May I take this opportunity to congratulate you upon the magnificent magazine which you are putting out. For typographic appearance, for high literary standards, and for the enduring historical and spiritual value of its contents it is unsurpassed by any missionary magazine published.

JESSE F. SMITH  
*Suffield, Conn.*

SIR: I have taken *MISSIONS* ever since it started . . . have been able to get subscribers through the years. . . . I have one eye to read with at eighty-six years of age. I especially enjoy your editorial messages.

CORA MARSHALL  
*Peoria, Ill.*

SIR: This is to testify of my great pleasure in receiving *MISSIONS* month after month. . . . It inspires and raises our vision for missions. In fact, I do not know of any other paper so inspiring to lead people to give for missions.

A. N. DE MESQUITA  
*Rio de Janeiro, Brazil, S. A.*

SIR: I am sorry to have been so slow in getting my renewal in to you. I do enjoy reading our wonderful *MISSIONS* magazine, and gather much knowledge and a renewed energy to give more, pray more, and help in many small ways to further work in mission fields.

MRS. E. K. SCHIMMING  
*El Segundo, Calif.*

SIR: What a wonderful and informative magazine we have in *MISSIONS*! We appreciate your own fine viewpoints on editorials written.

MRS. L. W. EMARY  
*Lorain, Ohio*



## As I See It

By WILLIAM B. LIPPARD

**T**HE U. S. GOVERNMENT has sent to Europe and Asia an exhibit of American religious life, sponsored by the U.S. Information Service, whose religious section is headed by Elton Trueblood. The exhibit was shown first in Germany. A duplicate has gone to the Far East. It includes forty-four panels of pictures, with explanatory texts, of churches, synagogues, cathedrals, and mosques. Dr. Trueblood told President Eisenhower that the exhibit was designed to show that the American people are not materialistic. After the President had viewed it, just before it was crated and shipped, he said, "This is what we need to show the world."

This news story caused me three-fold concern. Is this a new type of violation of the historic American principle of the separation of church and state? This exhibit is provided at taxpayers' expense. Although 40 per cent of the American people have no religious affiliation, are they now by their taxes compelled to help support government publicizing of religion?

My second concern relates to space allocations for the various faiths. Who determined how many panels for Roman Catholicism, for Protestantism, for Judaism, and for others, such as Mormons, and Jehovah's Witnesses?

My third concern is perhaps the most serious. How will people in Europe and Asia regard this government-sponsored religious publicity who are aware of other phases of life in the United States, such as our hideous divorce statistics, crime waves, juvenile delinquency, enormous increase in alcoholism, and, on top of it all, our gigantic expenditures and preparations for

a third world war? How will people abroad reconcile these fantastic inconsistencies with our publicized religious life with the President's statement that this is what we need to show the world?

The American people are short on memory. Who now recalls the frenzied, hateful determination of ten years ago that German and Japanese military power be destroyed beyond possibility of revival? So intense was American hatred that U.S. Admiral Halsey called the Japanese monkeys, and shouted as his battle cry, "Kill Japs, kill Japs, and then kill more Japs!" Who today remembers the solemn pledge that Germany and Japan would never be able to go to war again? At the insistence of General MacArthur the new Japanese constitution included as Article IX:

"The Japanese people forever renounce war as a sovereign right and the threat or use of force as a means of settling international disputes. . . . Land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

And now, ten short years later, Germany and Japan are being feverishly urged to re-establish their military systems. To destroy them ten years ago the American people paid heavily in casualties and dollars. What must be the thoughts of American families who lost sons in the war with Japan, when they learn that the revived Japanese air force is headed by a Japanese officer who had downed sixty-eight American planes in combat. Perhaps your son lost his life in one of the sixty-eight planes. "Japanese

airmen who flew thousands of combat hours in fighter planes and bombers against the United States," reports *The New York Times*, "are back at the controls of military aircraft." And here comes a bit of irony. *Your income tax is to meet two-thirds of the cost of Japan's revived militarism!*

From Germany comes the news that the new German army will have 500,000 men. Their olive-green uniforms will be in American style, with Eisenhower jackets and American-style steel helmets. *The new German army is thus to be patterned after the American army!* What could be more ironical? Ten years ago any American who made such a proposal would have been shot as a traitor or committed to an asylum as a madman. *O tempora, O mores!*

In 1943, a brilliant war book, *This Time for Keeps!* had a wide circulation. Apparently it was not for keeps. Writing in *The Boston Herald*, Columnist George Minot offers an ominous comment that less than ten years after having committed such incredible, fiendish atrocities, *Germany has become the most favored nation on earth!* Both Russia and the United States are attempting to outbid each other for German friendship. Yet both Russia and the United States, as Mr. Minor reminds us, know that loyalty bought under such conditions is worthless.

When the American proposal to rearm Germany was first made, a German Cabinet official made this pertinent observation: "God did not twice strike the sword from the hands of Germany in order to permit Germany for the third time to pick it up again." That comment has profound theological as well as realistic political meaning.

This new year 1955 brings the tenth anniversary of the end of the Second World War. The American people had better ponder seriously whether the rearmament of their former enemies will not prove to be the most ghastly blunder of our time. If these two virile and dynamic peoples once again march the road to militarism, there can be but one terrible consequence.

January, 1955

## EDITORIALS

**A**NOTHER year is here—a new year, we call it. Bright, shiny calendars proudly proclaim that January, 1955, has arrived. New bicycles and automobiles, new refrigerators, and vacuum cleaners, new radios and television sets, new gimcracks and gadgets—all declare that another chapter in earth's long story has been completed and a new one is about to be written. Perhaps that turn of events is what all the gaiety is about these days—all the hilarity and the horn-tooting that have become standard equipment on Time's latest model. But thoughtful people know that it takes more than any of these things, or all of them combined, to make a year. It takes new hopes and plans for a better tomorrow, new advances in human relations, new victories over the evils that beset mankind. It takes new resolutions thoughtfully conceived and bravely carried out. New conquests of self, new battles against the social evils of our time, new horizons of Christian character and action—these are the component parts of a new year. May they be ours and yours and everybody's in the year that is just ahead. To the extent that they are, the traditional greeting—A Happy New Year!—will have a depth of meaning that is commensurate with the beauty of the words.

### **Berkeley and B.M.T.S. Celebrate Anniversaries**

**C**ELEBRATING important anniversaries this year are two schools that have long since distinguished themselves in the training of American Baptist missionaries. They are the Berkeley Baptist Divinity School and the Baptist Missionary Training School. Fiftieth-anniversary celebrations began at Berkeley with the commencement activities last May, and will close with commencement this coming May. Last October, the celebration took the form of a week of special services com-

memorating the founding of the school and pointing to its work in the future. The celebration at B.M.T.S., marking the school's seventy-fifth anniversary, begins this month and will continue two years. Emphasis is being placed on establishing a program of continuing support—which means, in plain language, money for current operating expenses. B.M.T.S. has faced many financial crises, but this year, thanks to the increased support of many American Baptists, it has succeeded in balancing its budget. Clearly, however, the time has come for a program of continuing, ongoing, year-by-year support, so that the specter of unbalanced budgets will be forever vanished. This goes for all our Baptist schools, colleges, and seminaries. We—all American Baptists—need them, and they need us. From them are coming our pastors, our missionaries, our denominational leaders, of today and tomorrow. So, our hearty congratulations to President Sanford Fleming of Berkeley, and to President Werner G. Keucher of B.M.T.S., and our earnest hope that their respective institutions may go from strength to strength.

### **Coming in June— A Year of Baptist Achievement**

**B**EGINNING in June, the churches of the American Baptist Convention will engage in an intensive program of Christian education. This program, to be called A Year of Baptist Achievement, will strive to reach four major objectives: (1) greatly increased attendance in churches and church schools across the nation; (2) improved methods of teaching, with emphasis on teaching that is relevant to the problems and needs of our day; (3) an increased emphasis on teaching that leads to decisions for Christ; (4) new insights into the nature of the Christian life and increasing spiritual growth through church membership. Heading the program will be



Kenneth L. Cober, executive director of the division of home, church, and community of the Board of Education and Publication, and Benjamin P. Browne, executive director of the division of Christian publications. Now a pilot project in Sacramento, Calif., Dayton, Ohio, the state of Vermont, and metropolitan New York, the program already has demonstrated both its timeliness and its effectiveness. It has appeared on the scene none too soon, if the need for it can be measured by the widespread religious illiteracy of our day. In view of the keen competition of radio and television, of sports and entertainment, all vying for the time and energies of the American people, and so competing sharply with the ministry of the churches, it is high time that something should be done to improve the teaching in our church schools. Both content and method, both what is taught and how to teach it, are in need of fresh study and new insights. The outlook for the year ahead is bright with promise, as we anticipate what we have a right to expect will be, indeed, A Year of Baptist Achievement.

#### **Excellent Book On Foreign Theme**

**A**N EXCELLENT BOOK related to this year's foreign-mission study theme is Robert Trumbull's *India Since Independence*, No. 105, in the "Headlines Series" published by the Foreign Policy Association, Inc., New York. Mr. Trumbull, correspondent of *The New York Times*, who has covered assignments in the Far East since 1945 and has been correspondent in New Delhi since 1947, has traveled widely in India and is ably conversant with Indian affairs. He writes as one would expect a *Times* correspondent to write—in clear, crisp English, in a style easily understood, with the net result of having produced the most lucid sixty-odd pages on India now in print. Problems of partition, parties and politics, democracy's growing pains, tasks of economic development, India's foreign policy—Mr. Trumbull focuses his reporter's eyes progressively on all of these and keeps his reader with him all the way. Concerning India's foreign policy, he writes: "The desire for an uninterrupted period in which India may devote all its efforts to strengthening its backward economy is one of

the reasons behind a foreign policy so intent on the preservation of world peace that it has been described in the United States as 'neutralist' and 'appeasement-minded.'" Basically, that policy rests on four cardinal principles established by the Indian Congress as early as 1925, as follows: (1) opposition to imperialism and colonial rule; (2) support of subject peoples and oppressed races in their struggle for freedom and equality; (3) promotion of peace and abhorrence of war; (4) avoidance of foreign entanglements. After listing these points, Mr. Trumbull refers to a statement in another excellent book on India (many times larger than Mr. Trumbull's), *Ambassador's Report*, by former Ambassador Chester Bowles. The statement is to the effect that, strange as it may seem in some circles today, India's basic foreign policy is indistinguishable from that of the United States until very recent years.

#### **What Is India's Foreign Policy?**

**S**PECIFICALLY, what is India's foreign policy, and how does it differ from our own? Mr. Trumbull, in the book discussed in the foregoing paragraph, recalls a conversation with Prime Minister Nehru, in which Nehru declared that the objectives of India and the United States are the same, but that the two countries are trying to reach them by different roads. To quote Mr. Trumbull directly, still reflecting Nehru's viewpoint: "Now that the United States has learned by bitter experience the cost of unpreparedness, the American way is to meet force with force. India, having no illusions about its own military weakness, is reluctant to expose itself to reprisal by stronger powers, which it might invite by joining the American-sponsored collective security program." Again, Americans who read special meaning into the word "neutralist" in describing India's foreign policy, may find food for thought in the following Trumbull gems: (1) "... while Nehru is often critical of American methods, he is in full sympathy with Washington's motives. He just thinks we sometimes go about things the wrong way." (2) "If India refrains from forthright condemnation of Communist Russia's expansionism, as the Congress party condemned Nazi Germany's rape of smaller



countries, notably Czechoslovakia, it is because Nehru feels that hot words only beget hotter words and bring the world closer to war." In a word, as a nation only five years old, independencewise, India's first concern is on the domestic front—in establishing democracy on a strong foundation of social, economic, and political change without making commitments which might lead to war. As we accept at face value the sincerity of this concern, we know that only time will reveal the wisdom of it in relation to world affairs.

### Foreign Societies Agree on Merger

**A**T A JOINT MEETING at Buck Hill Falls, Pa., on November 17, the boards of managers of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society voted to make the two societies one in basic structure and function (story on p. 55). The new structure will integrate the work of the two societies under a general secretary, with staff members assigned to various administrative responsibilities and a new grouping of mission fields under the foreign secretaries. The boards of managers of The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, it will be recalled, took similar action on September 22 (MISSIONS, Nov., 1954, p. 6). Remaining to be done, to make the mergers complete, are the following actions: (1) formulating new bylaws and rules of procedure; (2) obtaining permission for all legal changes involved; (3) obtaining approval of the American Baptist Convention; (4) completing structural changes. All this constitutes a significant forward step for American Baptists. Integration, as outlined above, was long overdue. Though the four mission societies came into being as separate and independent organizations, the function of separateness and independence was measurably surrendered with the formation of the American Baptist Convention in 1907-1908. Since that time, the need for unity and integration has become more and more apparent. Unity is the urgent need of Christian service today, not disunity. So we salute the two home societies and the two foreign societies on their good judgment, and predict for them far greater achieve-

ments working together than would be possible working separately. In so doing, perhaps it is not too visionary to record the thought that the time may come when both home and foreign missions will find an even greater unity in *world* missions.

### Could This Be 'Creeping Fascism'?

**F**ELLOW AMERICANS, it is happening here! It was hard for many of us to believe, in November, that the United States Military Academy at West Point and the Naval Academy at Annapolis had forbidden cadets and midshipmen to participate in college debates on whether the United States should recognize Red China. Speaking for West Point, the Department of the Army said that the cadets should not debate "on such a controversial subject, on which . . . national policy has already been established." Naval authorities gave the impression that college debaters arguing in favor of recognition would, in effect, be upholding "the Communist philosophy and party line." Now, let it be clearly understood that this magazine has no brief for the recognition of Red China, but it does have a brief for the historic American principle of freedom of thought and expression. After all, who determines our national policy? Is it a group of men in Washington, or the American people? And who in a democracy has the right to tell college students what they shall think or not think, what they shall say or not say, what subjects they shall debate or shall not debate? The issues are clearly drawn. Take away freedom of thought, freedom of speech, freedom of debate, and a democracy is no longer a democracy. It is on the road to fascism. By a strange coincidence, the day after the debate story appeared in the papers, President Eisenhower was reported to have called for a better understanding between the United States and the Soviet Union, on the grounds that only thus could man's dream of a lasting peace be realized. The same goes for Communist China and all other peoples not yet brought into the circle of peace-loving nations. To close our minds with regard to any problem that confronts either our nation or the world at large, is to follow the fascist line—perhaps to the point of global catastrophe.

## How Are the Churches Doing?

**W**HAT is the state of the churches in the United States of America in the year 1954? What can we say . . . concerning the spiritual health of our people? How well can we assess our responsibility and measure our effectiveness in meeting that responsibility for the preaching of the gospel, for the Christian nurture of the young, for the opening of the eyes of the blind, for the binding up of men's wounds, for the strengthening of their faith? Where do we stand? How are we doing?"

These questions introduced a 5,000-word document on "The State of the Churches," submitted by General Secretary Roy G. Ross and Associate General Secretary Roswell P. Barnes to the Third General Assembly of the National Council of the Churches of Christ in the U.S.A., in Boston, Mass., November 28-December 3, 1954. The largest religious organization in the United States, the National Council of Churches is comprised of thirty church bodies, with an aggregate membership of more than 35,500,000.

If the questions posed in "The State of the Churches" document may be answered on the basis of the achievements of the council since its organization in Cleveland, in 1950, and on the records of the Third General Assembly, the answer might run somewhat as follows: The member churches (denominations) are showing signs of health and vigor. They seem to have a new awareness of the world's needs and of the relevance of the gospel to those needs. In the past four years they have found numerous ways of working together, and in working together they have found that on matters of vital importance, such as race relations, economic life, and world order, they can speak with a united voice in tones that demand to be heard. So the churches are doing very well, indeed.

This cooperative enterprise consists of a team of nearly seven hundred operating personnel, backed by four thousand volunteers, and engaged in more than seventy-five different activities. Its annual budget is more than \$10,000,000.

Some of the activities of this diversified program are these: (1) a three-year Share

Our Surplus program of the denominations, through Church World Service, to ship and distribute to destitute peoples overseas 500,000,000 pounds of surplus foods; (2) the effort of the nation's 471 church-related colleges to define their responsibility in American life and to find ways of discharging that responsibility; (3) vigorous steps to combat threats to the freedom of the American people and their institutions; (4) the provision of an ethical guide for use by Christians in their judgment of economic institutions and in their personal vocational decisions (see *MISSIONS*, Nov., 1954, p. 16).

These activities, and many more, spring from four basic assumptions listed in "The State of the Churches" document, as follows: "(1) The churches exist to serve God's purposes in the world. (2) The churches, though in the world, should not be of the world. (3) The churches should consider what God requires of them, rather than what the world thinks it wants of them. (4) The world's standards of evaluation and tables of measurement do not provide the basic criteria for judging the churches. It is not required of them that they be successful by the world's standards, but only that they be faithful."

What, then, should be the perspective of the churches in a changing society? Obviously, this: "The churches realize that in a time of change they must be found at the center of life and at the creative edges of our culture. They understand that a good measure of their spiritual vitality is the extent of their involvement in creative change—the extent to which their voices are heard where ideas are formulated, standards are adopted, and decisions are made."

After making clear this fundamental Christian principle, the document turns to the problems confronting the American people today (population shifts, moral conditions, family relationships, materialistic secularism); to the resources of the churches in dealing with these problems; and to the churches' own searching self-analysis. Then the document declares that

"the churches can be sufficient to our times." Yet, it adds, "when we consider how little it costs to be counted among the church members in our country today, we are troubled. . . . The average church member is not conspicuously different from the average non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community."

These are some of the central concepts, principles, and problems with which more than fifteen hundred church leaders came to grips in the jam-packed sessions of the six-day Boston assembly. In plenary sessions, divisional and sectional meetings, and public gatherings, the basic desire of these leaders was to understand the meaning of the gospel for this generation and to find ways of making that gospel effective in personal and corporate life.

For example, George F. MacLeod, founder and leader of the Iona Community, Scotland, and visiting professor at Union Theological Seminary, New York, captivated his large audience when he quoted John MacMurray as having said, "The unique contribution of the Hebrew people to religion was that they did away with it." That is to say, they did away with its austere concept of God as the Wholly Other, far removed from the human scene; did away with the idea of God-up-there, and put in its stead the idea of God-down-here; did away with religion's world-denying concepts which made men insensitive to the problems and needs of their fellow men.

Also, said Dr. MacLeod, the unique contribution of Jesus to religion was that he did away with it—did away with its perfunctory ceremonial preoccupations. "Jesus," he declared, "transferred the real place of holiness from the ecclesiastical scene to the crossroads of history, where men gather and soldiers gamble and thieves curse. The primary place of holiness is not . . . where men worship, but where they work."

In another address of vast significance, Roland H. Bainton, of Yale Divinity School,

brought his hearers to their feet and caused them to applaud at length, when he said of current excesses in resisting communism: "Our age is . . . confronted by frightful alternatives, and to be overcome by a tyranny from without is a dreadful contemplation; but even more dreadful is it to be overcome by a corruption from within. . . . Better, then, to take the risk—a very remote risk, I believe—of succumbing to a foe from without, than ourselves to be the instruments of destroying our own freedoms."

More than one voice was raised in behalf of negotiation as a means of settling international differences, and in behalf of disarmament and world peace. Said Lester B. Pearson, Canadian secretary of state for external affairs: "We must be ready to negotiate solutions for international problems even with those we have cause to fear and whose good faith we have reason to suspect."

Actions of the Boston assembly included (1) a change from a biennial to a triennial meeting of the general assembly; (2) the election of Eugene Carson Blake, stated clerk of the Presbyterian Church in the U.S.A., to succeed Methodist Bishop William C. Martin as president of the council; (3) the reception, as a matter of record, of the report of the committee of ten on location of headquarters, designating New York as the selected city—final action having been taken on September 14, 1954, by the policy-making general board (see *MISSIONS*, Nov., 1954, p. 15); (4) the adoption of a 2,000-word "Message" on "The Power and Unity of Our Faith" (to be discussed in February *MISSIONS*).

American Baptists elected to office by the Third General Assembly are as follows: Mrs. Eugene Ross McCarthy, vice-president at large; Charles E. Wilson, treasurer; Reuben E. Nelson, chairman of the general committee on the Washington office; and Francis S. Harmon, chairman of the general budget committee. Others, in addition to staff personnel, were elected to offices in the several divisions and departments of the council's work.



# Remember Your Dreams!

*Dreams of togetherness, of missionary enterprise, and of world peace should challenge all of us to action as we face the vital issues of a new year*

By V. CARNEY HARGROVES



THERE is no time like the New Year for dreaming and for reviving the dreams that we may have forgotten. There is no time like the New Year for hoping and aspiring and setting goals for the future. Life's tragedy is not to dream, but to dream and then forget. We can excuse ourselves that there are many pressures, many temptations, many extenuating circumstances which cause us to forget our highest aspirations, but the excuses will not hold. It is still an unrelieved tragedy.

Back in the Old Testament we have a dramatic story of a forgotten dream. Nebuchadnezzar, the famous king of Babylon, had a dream which seemed to him of great significance. But he forgot it. Here are his own words for it: "The thing is gone from me" (Dan. 2: 5). Now, Nebuchadnezzar had a man named Daniel at court, whom he summoned to recall his dream and to interpret it for him.

Let us, like Daniel of old, recall, review, and interpret some of the persistent dreams which American Baptists have cherished through the years.

## I

One is a dream of unity or togetherness. Our Baptist individualism, our ideals of personal and religious freedom, are well known. To our credit we have been quick to sense threats to liberty, both our own and others'. Baptists have contended strenuously for independence and self-government in local assemblies and churches. All this is laudable, to be sure. It is our strong point. Yet often, as history is relentless in disclosing, a person's or a

government's strength may be emphasized to the point of weakness. Individualism and independency may be destructive of unity. With all our individualism and personal freedom, there must be a togetherness; for no part of the church of Christ can "go it alone" in such a day as this.

There was a time, a century ago, when Baptists in the United States were more unified than they are now. Society, it is true, was more simple in that day. A frontier culture made the needs of organization less urgent.

Division has never been the goal or aim of any considerable number of us. Unity, rather, has been the normal ideal of Baptists. North, East, South, and West, we have much in common. We have more basis for agreement than disagreement, more areas of cooperation than non-cooperation, more practical reasons for harmony than disharmony.

Moreover, we are faced with enormous tasks that no one of us can do effectively without the other. And if our dream of unity, which once we held so firmly, is forgotten, our task will not be accomplished. Togetherness is necessary to maintain our witness in this country and in the world. Some great and high and saving deeds will not be done unless we do them in concert. Some services will not be rendered to mankind unless we render them together. Some truths will not be expressed unless we express them in all the strength of unity.

## II

Another dream that we Baptists have held close to our hearts, one which we have never forgotten, but which because of the discour-



agements of our modern day we may tend to forget, is our dream of missionary purpose and outreach. It was the challenge and the passion of missions that drew us together in 1907 to form what is now the American Baptist Convention, so that our work might be done more effectively. Since that time immeasurable devotion and millions of dollars have been given to send out hundreds of missionaries to foreign fields. There is no finer, nor nobler, dream than that of winning people to Christ and following out the express orders of our Lord. The results of our obedience and devotion testify to the nobility of that endeavor.

In some countries, because of changing political ideologies and world revolution, doors have closed which formerly were open to our mission. But we must not let such temporary setbacks erase the vividness of our dream. We must let no action of government in foreign lands be the basis for our discouragement. Many doors are still open, particularly in Japan, the Philippines, Burma, India, the Belgian Congo. We have opened new doors in Hong Kong. In Thailand, a field which was inactive for fifty years, we have resumed our witness for Christ. We are building a missionary staff to work among the Karens and the Chinese on the Burma border. Let no complacency nor discouragement nor faint-heartedness cause us to forget our dreams of taking Christ to the farthest corner of the earth. For, in Emil Brunner's fine phrase, "the church exists by mission as fire exists by burning."

### III

Another dream, common to all Christian groups, has to do with world peace. Baptists, of course, have no monopoly on such a dream, but they must assume their share of responsibility for keeping it fresh and vital.

One Sunday morning, I said to the young people in the junior high department of our church school, "If you could make one wish and be sure it would be granted, for what would you ask?" A surprising number of them came up with the same petition—and it was certainly a prayer—"peace in the world." The astonishing thing is that adults who were asked the same question, on another occasion, replied with answers which were chiefly concerned with personal needs and desires.

It is encouraging that our young people should think in such high-minded terms, and we are challenged by them not to forget our idealism as we move into maturity. We are challenged not to become cynical, not to lose confidence in man, and, above all, not to lose faith in God.

Last August, in a religious conference in Sweden, Alexander Karev, general secretary of the Evangelical Christian-Baptist Union of Russia, pointed to me and asked, "How much are you doing for peace? How often do you speak about it? How much do you write about it?"

I remember these soul-searching questions when I observe the studied truculence of Russian diplomats. I remembered these questions when I read the recent remark of an American general, who said, "War is inevitable." But war is not inevitable! To say that it is is to forget the dream of peace. In fact, war is unthinkable in our modern world. It is obsolete as an instrument of national policy. It can result only in the annihilation of the people of the earth.

### IV

I have written you expressly of three dreams—of togetherness, of missionary enterprise, of world peace. I could include other dreams, but all of them and these three, too, are integral parts of the high vision and goal which men and women of God have had before them through the years—the dream of the kingdom of God. Through countless dangers and discouragements, through despair which seemed to be unrelieved, the children of God have dared to work for and pray for the coming of his kingdom. The temptation ever exists to give it all up and fall back into the ever-waiting arms of despair and cynicism. But brave men and women can never fall back. They must go forward.

Constant hoping and praying and working for the coming of God's kingdom is the source of our courage, our hope, our joy, our love. And these of themselves are a part of the kingdom of God which is within us. We can never forget the dream which blends into a prayer, a prayer which comes from the lips of our Lord himself: "Thy kingdom come. Thy will be done in earth, . . ." So may it be in the year 1955.

# Prescription for a Mission Hospital

*Only a kindly ministry in a Christian spirit can meet the full need of man in the long, dark hour of illness*

By DANA M. ALBAUGH

**H**E WAS A LAD of ten or twelve. His thin face and wizened frame made him appear seven or eight. He was lying on his stomach, his head on his elbows. He had been in that position for a long time. His little body was partly encased in a cast which had been his cradle for months. The healing appearance of skin grafts was visible on his legs, but there was a smile on his face and a lilt in his voice. In a few more months he might be able to walk again.

Then he could roam the forest with the other Congo boys. Then he could draw a keen bow on one of the field birds that add so much flavor to the starchy *luku* made from the cassava or tapioca plant. Then he could go to school and learn the wisdom of the ages. Then he could sit around the campfire with the elders, listening to the proverbs and the folklore without feeling conspicuous. No longer would they say in whispers, "His mother must have cursed him at birth." He might even be able to chase the fleet antelope running from the great fires in the towering elephant grass during the dry season.

Yes, he might walk again. All this, because a kindly Christian doctor had performed several bone operations and skin grafts. But the skilled British physician, Ernest Price, would have to perform several more operations before the leg, which had been twisted into a useless stick, with the foot turned completely around, would be normal again.

This incident is only one of many written into the ministry of healing in the Congo. Modern medical science in the Congo began with David Livingstone. When Dr. Livingstone was voyaging on the Lualabala River, which he thought to be the beginnings of the Nile, he had practically nothing in the way of medicines. Deserting porters had stolen his precious quinine and other remedies. But the spirit of the medical missionary was there; for wherever he saw suffering, Livingstone,

like his Master, was filled with compassion and gave what help he could.

When Livingstone and Stanley were opening the Congo basin to civilization, the world believed that the main threat to the African population was the Arab slave traders. Early missionaries, however, were soon to realize that enemies far more potential and infinitely more insidious were disease and malnutrition. Of these the most spectacular was African sleeping sickness, a mysterious illness characterized in its last stages by a state of complete stupor in the patient. Next to it came the malaria that sapped vitality and brought raging fever.

But there were other diseases, such as yaws, leprosy, filaria, and yellow fever. In addition, there were those spread, if not introduced, by the white man and his advancing civilization, such as smallpox, tuberculosis, and venereal diseases. The first onslaught of government and missionary doctors was against these killers of an endemic and epidemic nature. There was little time in this life-and-death struggle for prenatal education, orthopedic surgery, and specialized medicine on a large scale. The mute evidence of the white men's graves testifies to this fact.

From early colonial days American Baptists have been among the leaders in the battle against African disease. In 1884, Baptist missionary pioneer Aaron Sims gained renown in treating hematuric or "blackwater" fever. He was decorated by both the Belgian and the French Governments for his notable service.

Wherever the new mission stations were founded there were the pioneers of medicine, sometimes an isolated and lonely missionary with meager training, occasionally a doctor or a nurse. W. H. Leslie, at Vanga, was given the name of *Nganga-buka*, "The Doctor Who Really Cures," as contrasted with the witch-doctor and his collection of herbs, leopards' teeth, birds' beaks, chicken blood, and other medicaments.

American Baptist Judson King was one of the first to realize that it would never be possible for the evangelizing countries to send an adequate medical force into the Congo. Consequently plans for training of African personnel to care for their fellow men began to be formulated early in the 1920's. Here again American Baptists were leaders. There was located high on a beautiful hilltop at Sona Bata the *Ecole Protestante des Auxiliaires Medicaux au Congo*, or the Protestant school for training of medical helpers in the Congo.

This was the first of three institutions rendering this important service, one directly under government auspices and two missions related. The Belgian colonial Government, friendly to these mission medical endeavors, gave both moral and financial support. Shortly the graduates, mostly men trained as nurses and aids, began to fan out into important government and mission posts throughout the entire colony.

The years of the Second World War brought new impacts on African life. Populations were on the move and modern medicine was making tremendous strides. Leaders in Protestant mission life had a wide vision. It was interdenominational cooperation and ecumenity applied to practical medical needs. In 1944, representatives of three missions began a discussion of the feasibility of establishing a co-operative medical training program somewhere in the Lower Congo area. There were certain requirements. The location should be adjacent to the railroad and near an eventual electrical supply. It should be on the main road from Matadi on the coast of Leopoldville in the interior. It should be as nearly as possible at the center of the spheres of cooperating groups. It should be in an atmosphere of strong spiritual influence. The ideal place seemed to be Kimpese, where American Baptists, English Baptists, and Swedish Covenanters already were working together in a magnificent training institution for religious leaders. Kimpese itself was located in a population area of approximately 200,000, with modern transportation bringing other thousands into immediate reach.

The need for establishing this modern medical program is illustrated by the statistical picture regarding personnel as it obtained in 1950:

January, 1955



Dr. and Mrs. Albaugh with Dr. Tuttle. Building, now Tuttle residence, will be home of Congolese staff



Children of Institut Medical Evangelique shelling beans—a staple food for hungry Congolese children



Patients on veranda of surgery ward are suffering from a common dread disease—tuberculosis of bone





Staff of Institut Medical Evangelique, at Kimpese, Belgian Congo. Dr. Tuttle is at center of back row



With no living quarters available and long distances to travel, patients' relatives live on grounds

1 doctor to 40,000 Congolese, compared with 1 to 750 in America;

1 registered nurse to 13,000 Congolese, compared with 1 to 500 in America;

1 auxiliary worker to 3,750 Congolese, compared with 1 to 650 in America.

To provide the same standard of medical care available in this country, the number of doctors in the Congo would have to be augmented fifty-three times, and the registered nurses twenty-six times.

The goal of the Institut Medical Evangelique is succinctly stated. The primary purpose is to educate African medical workers of several types imbued with a spirit of Christian service; these eventually to be absorbed by the medical services of the missions, the Government, and the industries working in this and other parts of the colony. The secondary purpose is to provide adequate medical care for the Congolese. With its enlarged and somewhat specialized staff, the Institut Medical Evangelique serves as a center for other Protestant hospitals of the Lower Congo area. It is to this hospital that the more serious cases are referred for diagnosis and treatment. Most important, the Articles of Agreement state that "the institution is an integral part of the evangelical ministry in the Belgian Congo."

It was the dry season when we were at I.M.E. last May. The mornings were misty and cool—cold to the African, for it was his winter. What a thrill to stand on the porch of one of the new buildings and to see the faithful Christians gathering for early morning

prayers at seven! Missionaries and students, nurses, technicians and workmen—one by one they emerged from the fog, Bibles in many hands. Then as prayers ascended for patients, for loved ones, for the evangelization of the Congo, who could fail to sense the depth of purpose? As we stood at the operating table, or near someone in deep suffering, what kindly hands made gentle by Christian purpose helped to ease the pain! Many times we could almost hear the Master say, "I was sick, and ye visited me."

The three mission societies that originally began a discussion of the plans for a union medical project have now grown to six, each of which is represented on the staff and in the activities. They are:

American Baptist Foreign Mission Society

Baptist Missionary Society of England

Christian and Missionary Alliance

Disciples of Christ Congo Mission

Svenska Missions Forbundet of Sweden

Woman's American Baptist Foreign Mission Society

I.M.E. provides a practical demonstration of ecumenity in its finest terms. The patients may come from any one of several geographical or denominational areas for this healing ministry.

The Belgian Government became so interested in the project that a land grant of more than five hundred acres was freely made. When I saw the proposed site in 1946, it was only a rolling, grassy hill, burning under the tropical sun. The first buildings were erected in May, 1950. In



From children like these—alert, forward-looking, hopeful—will come the future students of I.M.E.



This market serves relatives of I.M.E. patients. In the background is the much-needed medical ward

1951, the Government gave the institution recognition with "*personalite civile*," a legal standing of its own. By 1952, the building program was well under way. A capable and loyal builder, devoting his practical training to the missionary cause, had volunteered in England to give a term to this task.

The Institut Medical Evangelique was officially opened and dedicated on June 5, 1953, in the presence of about one hundred European and two thousand Congolese guests. Congratulatory telegrams were received from the governor general and the head medical officer of the colony.

When we visited the site again in May, 1954, nearly one hundred buildings of all types had been erected, with the help of both mission and government funds. Wards were already crowded, and the relatives of patients were "setting up housekeeping" on the verandas and in the shadows of the larger buildings. Patients were crowding in. Many of the European staff were living temporarily in houses built for African personnel.

The 1953 annual report gives some impression of the types of services rendered during a single year:

3,200 patients came for treatment, of whom 985 were hospitalized. In addition, 336 white patients have made consultations. The laboratory made 5,600 examinations and 250 X-ray examinations were made in five months;

The obstetrical and gynecological section has been at work, and 60 accouchements have taken place; there have been a considerable number of gynecological patients;

The traumatic and orthopedic section has functioned during the year; 190 paralyzed children were fitted with walking calipers and sandals;

A clinic for antenatal care and for baby-welfare was held; 82 babies were brought regularly for care;

Special care was taken of 65 cases of pulmonary tuberculosis, with gratifying results.

The hospital is well equipped for a Congo hospital. The patients show confidence and come from great distances. Most important of all, promising African men and women are in training for positions of large responsibility.

What does the future hold? Will this be the center for the first real medical college to train African physicians? No one can foretell, but it is certainly a foundation for higher training that must come soon. Can I.M.E. expand into areas of specialization, such as

tuberculosis, leprosy, and orthopedics and retain the leadership it now holds? Much will depend on the response of urgently needed and highly trained doctors and nurses in America, England, and Sweden. Can the water supply, already inadequate for so many buildings and patients, be augmented? It can if the funds are forthcoming in substantial amounts to purify, deepen, and control the sources, particularly during the dry seasons.

We sat in the simple but lovely home of Dr. and Mrs. Glen Tuttle, gazing at the roses, the bougainvillaea, the poinsettias and the zinnias in a riot of bloom outside the door. After talking with them we were convinced that these and many other problems can, and will, be met in stride if American Baptists continue leadership in prayer and support. Dr. and Mrs. Tuttle are Minnesota-born, but their hearts are in Africa with the peoples of the forests and the plains. The quiet, soft-spoken doctor has been a leading spirit in this adventure of cooperation since 1928. With limited equipment, great skill, and high devotion he, together with his highly trained associates, has brought the best in Western medical knowledge to the Congo.

The new day and the old stand side by side in Africa. In the remote villages the witch-doctor still holds sway, with fear his chief weapon. In the Congolese markets in the booming city of Leopoldville are modern fetishes—medals, rabbits' feet, and charms of various types.

But the old is giving way to the new. On one of the first days in Leopoldville we heard an aircraft near the mission. A government helicopter was passing close by. From its tail came a steady stream of spray, an insecticide permeating the atmosphere. In the African city the people moved out their beds and mats, so that the spray would give them an easier life at night! Today scarcely a mosquito can be found in the city environs.

But one does not travel far in Africa until he realizes that the mechanics of public health are not enough. The carriers of physical disease can be curbed, but only a kindly ministry in a Christian spirit can meet the full need of man in the long, dark hours of illness. The Institut Medical Evangelique is a modern witness to this purpose of American Baptists and other cooperating denominations.



# It Seems Like Yesterday

*Returning to the Belgian Congo after more than twenty-five years, a former missionary finds a new era, with new service opportunities*

By MABEL K. ALBAUGH

IT SEEMS like yesterday, although it was actually more than a quarter of a century ago, that my husband and I set sail from New York to become missionary teachers in the Belgian Congo. Ill health necessitated an early termination of what was intended to have been a lifelong service among the Congolese. And yet, during those brief years of yesterday, vivid pictures and vital experiences were deeply etched into my memory.

There was the tempo of missionary living, bounded, as it often was, by the confines of the mission compound; or at best by the borders of the district assigned to the small mission station group as its area of responsibility. There were no roads, no automobiles, no airplanes, and no beasts of burden. River travel and hiking were the only means of transportation. Nearly all missionary food was imported from the United States or Europe, and the supply was ordered six months in advance of the expected use. Plumbing and refrigeration were non-existent. Oil lamps and candles furnished light for evening study. Mail was from six weeks to three months old when it arrived. Vacations were unknown, except for the eagerly anticipated furlough home after several years of service. Inevitably, the small mission staff became absorbed in the all but overwhelming opportunities for service.

In that yesterday, doors of missionary usefulness were wide open in every area of Congolese life. Living standards were incredibly low; food, housing, sanitation, cleanliness, ignorance, all challenged the social-service capabilities of the missionaries. Disease and malnutrition resulted in a high death rate among mothers and babies; the average life expectancy was about twenty-eight years; physical energy and ambition were universally low. Missionary doctors and nurses established dispensaries in small clay and wattle buildings, and began the erection of larger, permanent hospitals.

Since there was no written language, no recorded history of this great land, and no system of state schools, missionary teachers established primary schools on the verandas of their own homes, under the beautiful African trees, and in thatched clay buildings, with backless benches for seating. Using slates, scraps of paper salvaged from missionary mail, or writing with sharpened sticks on the hard clay floor, the rudiments of the three R's and the beginning concepts of our Christian faith were taught. There were no books, except portions of the Bible and a few primers which had been translated by older missionaries and printed under great difficulty.

By means of all of these activities, the missionaries of yesterday sought to make our Lord and his saving power real to the fear-ridden and superstitious fetish-worshippers of the Congo. They developed strong, vital churches, which were both lighthouses and towers of refuge to first-generation Christians.

But that was yesterday. Last summer, I was privileged to return to the Congo with my husband for a three-month visit to the eight American Baptist mission stations there. It was a truly inspiring experience to witness today in the Congo in the light of yesterday.

The tempo of missionary living has greatly changed during the past quarter of a century. Automobiles and auto roads, rough and uncertain as they often are, make travel between mission stations, and to and from regional schools and churches, both more frequent and more efficient. Great quantities of needed supplies can be more rapidly moved. Airplane service, both from the outside world and between major interior points, facilitates the movements of people, European and African, and greatly improves mail service. Now, one thinks of days rather than of weeks when mailing a letter. A very ill missionary is now but forty-eight hours from a hospital in the United States.

Much of missionary food is still ordered from home; but at many points in the Congo there are two or more aerial deliveries a week of packaged frozen foods, of fresh milk, of fresh northern fruits and vegetables and meats. Refrigerators and electric lights, inter-station radio communication systems, radio reception from New York and London, even running water, are the rule rather than the exception on the mission stations today. To be sure, the station electric power plants, and hydraulic pumps, often take vacations at inconvenient times, but they can usually be repaired.

Standards of living among the Congolese have undergone tremendous changes, especially in cities and larger villages. The great increase in Belgian industry throughout the whole Congo area has contributed largely to this development. Congolese are the engineers and crewmen on Congo trains; use typewriters and adding machines in Leopoldville business offices; chauffeur taxis, buses, and delivery trucks. Congolese serve on the city police force, and are teachers and doctors' assistants in both Catholic and Protestant institutions. With their earnings, today's emerging Congolese are building comfortable, more sanitary homes; eat more of the white man's food; wear European clothing; buy bicycles, sewing machines, radios, pictures, books. Too

many of them in the cities are frequenting the white man's low-grade amusement places and are drinking his alcohol. Yet in the hundreds of interior villages, in which most of the Congolese still live, there persist, until today, the desperately meager living conditions and the superstitious practices of yesterday.

"Did you see many changes in the Congo?" is the question most often asked since our return home. The answer is, "Yes, especially in the mission hospitals and schools." Electricity, running water, up-to-date equipment, Christian doctors with superior training, a more adequate nursing staff, the ability to travel to points of need—these are the elements which together are producing medical miracles in the Congo. Congolese *infirmiers* ("doctors' assistants") are being thoroughly trained by mission doctors to fill the positions permitted them by the Government. Young Congolese women are learning to perform some of the nursing tasks.

People of the Congo walk miles, when necessary, to carry their sick ones to the skilled and Christian ministrations of mission doctors and nurses, rather than submit to the practices of the village witchdoctors. These people are highly susceptible to the gospel message. The only drawback is that there are not nearly enough of any of these services. We Baptists today have hospitals in the Congo



Mrs. Albaugh and Mrs. Chester J. Jump crossing Kuilu River for a visit to the interior churches



In this group are former students of Dr. and Mrs. Albaugh. Now preachers, teachers, and Bible women

without doctors; we have a hospital with only one young, first-term American nurse in charge; we have a mission station with no hospital, and with no American personnel.

It seemed like today, rather than yesterday, when we stepped into many of our mission schools in the Congo. They are, for the most part, housed and equipped much more adequately than they were. The grade level has been raised from primary to third year of high school in some places; and their curricula offer several forms of specialized training. Courses in woodworking, in agriculture, in animal husbandry, in homemaking, in sewing, and in teacher-training are offered to both boys and girls. Great strides have been taken in the production of school texts and of books and publications for home reading. These are printed in adequate quantities and are distributed to all parts of the Congo from the interdenominational publishing house, LECO, in Leopoldville. Missionaries from all Protestant missions have contributed their translations of such books for the use of all. And this is but one of the many evidences of mutual good will and cooperation among these Protestant groups.

In the schools in our mission are faithful Congolese teachers, who for twenty years or more have trained village youth in the fundamentals both of academic learning and of

Christian faith and growth. These teachers are the bridge which unite yesterday with today. One of the highest joys which came to us during our recent visit was that of meeting, time and again, older teachers and village pastors who had been our pupils of yesterday, but who for years have served the mission.

Great growth is evidenced in both the churches and the schools of our mission. Such an outreach of the Christian message has occurred in the Congo that many church and school centers have been established far beyond the grounds of the eight mission stations. These are all pastored and taught by mission-trained Congolese, supervised by the missionaries. Even the work of supervision is beginning to be done by highly trained nationals.

Thus upon the foundations which were laid yesterday are being built the splendid achievements of today. Already it is possible to distinguish with some clarity certain shapes which our mission work in the Congo may assume in the tomorrow. These forms of the future indicate wider production and distribution of Christian literature; a far-reaching literacy program; practical education of women; the establishment of higher institutions of learning; professional status for pastors and teachers; the development of national leaders in our mission work; and a Congolese Baptist Conference.



Thatching teachers' residence in the village of Vanga. By Congolese standards, a very fine house



Dr. Albaugh speaking, with Chester J. Jump interpreting, at a Sunday morning evangelistic service



# Ferment in the Middle East

*The leaven of change is at work in the Middle East—  
producing some of the major problems of this century*

By CECIL G. OSBORNE

**T**HREE TRIPS to the Middle East in the past three years have not made me an authority on the serious problems confronting that part of the world, but they have served to make me more keenly aware of the fact that what happens there in the next few years could well affect the entire world.

Most Americans rejoiced when the new state of Israel was established. The remnant of refugees from Hitler's insane wrath were returning to their ancient homeland. The world felt a deep compassion for them. Who could fail to rejoice with them over the realization of their long-cherished hope?

I saw the industrious Israelis fervently attacking the problem of resettlement, and establishing a new economy. They are making good use of the land. With financial aid from the U. S. Government—nearly \$1,000 for every man, woman, and child in Israel—plus guidance from splendid Jewish engineers, craftsmen, and builders, they have done a wonderful job with their infant nation. They brought in a million refugees armed with little but sheer determination and a passion to found a new nation.

Some of my enthusiasm was dimmed, however, when I took time on my various trips to visit leaders in Jordan, Syria, Lebanon, and Egypt. In Jordan, I talked with the president of the Jordanian parliament, the prime minister, and half a dozen members of parliament, as well as with business and professional leaders across the nation. They reminded me of things of which I had been only dimly aware.

They pointed out that in order to settle a million refugee Jews in what had been Palestine, the Zionists first had to dispossess nearly a million peaceful Palestinian Arabs. These pitiful refugees were forced to abandon their homes in what is now Israel, and for six years have lived in tattered tents amid the rocks and barren slopes of Jordan. A United Na-

tions agency keeps them alive with a daily allotment of five cents' worth of grain and a little oil for each person.

Israel refused to accept the United Nations line of demarcation, the Arab refugee will remind you, and uniformed Israeli soldiers assassinated Count Bernadotte when he insisted on enforcing U.N. decisions. They point to a dozen or more similar refusals to abide by U.N. decisions.

A cultured Arab, a U.N. employee, showed me about some of the refugee camps. En route to one of the camps he told me that on his way to work he could look over the line into Israel, and see his old home, the business which he had founded, and other property which he once had owned. He had fled under fire, with only the clothes which he wore. Hundreds can tell the same story. Nearly a million other refugees have not yet been reimbursed for the loss of their property.

A former bank president, dressed in a well-worn suit he had been given by a Lutheran relief organization, told me how he had fled from Haifa, the beautiful port city once inhabited by a hundred thousand Palestinian Arabs. I had seen Haifa, and had photographed the bombed buildings. With a slight smile, my banker friend said, "I believe the Zionists claim we 'abandoned' our property. We did abandon it under incessant and murderous bombing. We left our homes, our magnificent orange groves, our towns and cities and banks. And here we exist as penniless refugees, without hope, forgotten by the world." There was no bitterness in his voice, for he is an earnest Christian, but one could understand his criticism of an American foreign policy which six years ago gave approval to Israeli's dispossessing a million Palestinians, and has since kept the conqueror nation alive at a cost of nearly a billion dollars in aid.

The Israeli pound was started at \$2.80. Three years later it was worth ninety cents,

and today it can be bought for forty-five or fifty cents. After six years of earnest effort, having taken over farms, groves, towns, cities, and manufacturing plants intact, and despite nearly a billion in aid from American Jews, and almost an equal amount from the American Government, Israel is about 40 per cent self-supporting, according to American officials in the Middle East.

Part of the trouble results from the understandable hostility of Israel's neighbors. Arab nations have imposed a tight boycott on Israel. Surrounded on three sides by hostile neighbors, and on the fourth by the Mediterranean, Israel has no alternative but to import most of its food and other essentials. Despite glowing reports of industrialization, the truth is that it simply is not so. The country has no immediately available source of power, no raw materials, and few natural resources.

Today, more people are leaving Israel than are entering. Some months as many as a thousand disillusioned people have left the country, and some have returned to—of all places—Germany! To compound their difficulties, control of the Government is now in the hands of the most rigidly orthodox group. And, says Nathan Turak, a disillusioned Jewish leader, the Israelis are living under a theocratic system of state control of their most intimate daily life. Nowhere in the world is a modern Jew of Western culture subjected to such moral and spiritual indignities as in Israel.

Civil marriage is forbidden in Israel; and no reform rabbi can perform a marriage ceremony, or conduct a funeral. An American Zionist leader who visited Israel not long ago discovered to his chagrin that, though he is one of the leading rabbis in America, he was refused permission to perform any religious function.

Another of the numerous difficulties of Israel stems from color discrimination. Darker-skinned Jews have vehemently protested against the discrimination which left them without employment. A group of Egyptian Jews who left Israel recently denounced the "color line and bigotry" as practiced in Israel, where, they said, they "did not feel socially acceptable."

In Israel there are scores of languages and cultures. The Yemenite Jew has no more in common with a German Jew than an Eskimo

has with a Mexican. They do not look alike, nor do they speak the same language, or have the same customs. A common religion would be a unifying force, but, according to one authority on the subject, the vast majority of the people of Israel are distinctly non-religious.

Jerusalem is a divided city, with the modern part held by Israel. Israeli newspapers and some political leaders have been demanding the "annexation" of the old city of Jerusalem, which is now in the hands of the Arabs. By annexation, of course, they mean taking over the old city by force of arms. Several Jewish leaders have insisted that their task is not complete until the old walled city of Jerusalem is theirs. That this means a war of aggression and conquest, and the driving of a hundred thousand innocent people—many already refugees—from their homes, has never been referred to in the press of Israel.

Many American Jews are opposed to Zionism and the state of Israel. A powerful and vocal group known as the American Council for Judaism has repeatedly attacked the basic idea underlying the establishing of the new state, expressing deepest sympathy for the



One of almost a million Palestinian refugees receives her monthly allotment of U.N. grain and oil

Palestinian Arabs who have suffered the loss of the land.

I have spent many hours wandering through the tent cities where as many as forty thousand refugees brood in despairing silence over the loss of their homes. They live without work, without hope, their bitterness mounting.

I watched as a doctor examined the emaciated bodies of their undernourished babies, suffering from all the diseases induced by malnutrition. I have seen hundreds upon hundreds of children who can remember no other home but a torn and tattered tent, and who grow up with no assurance that they will ever be anything but refugees, without hope or jobs or self-respect.

The Middle East is coming alive and coming of age. I sensed something of this in General Mohammed Naguib and Premier Gamal Abdel Nasser in Cairo. In Premier Nasser, who planned the coup which ended Farouk's corrupt monarchy, I found a dynamic young leader who is determined that Egypt shall take her place among the enlightened nations of the world. The ten young men who comprise the military junta, which took over the Government, are not military adventurers, but intensely devoted men who have achieved a vast deal in an incredibly short time. They are grappling with the century-old problems of feudalism, poverty, and disease, and are making rapid progress.

Whether you talk to dynamic Premier Nasser, General Naguib, young King Hussein of Jordan, or to the raggedest refugee, you sense the resentment directed at Israel, and at America, in almost equal proportions! They resent the formation of the new state of Israel, and American aid, without which it would never have been possible.

I asked the president of the parliament in Jordan whether he thought the refugees would ever go back to their homes in what is now Israel. He said, rather quietly, "We may not go back next week or next year. It may take ten or a hundred years. But we will go back." Something in the Arab makeup leads you to believe them. They are a patient people who do not readily forget, and to whom time means less than to us. The Zionists who, with courage and zeal, formed their new nation, left this one factor out of their calculations.

I suppose the typical Hollywood flambuoy-

ance had given me the usual warped picture of the Arab. I find that many people suppose all Arabs live in Saudi Arabia, that they all live in tents, and are a fierce and truculent people. It was with some surprise that I discovered the Palestinian and Jordanian Arab to be gentle, kindly, and hospitable beyond anything I have ever known.

I have had endless cups of Turkish coffee with Bedouins—business men and government officials—and have been in palaces and humble homes. I found King Hussein of Jordan as gentle and kindly as the poorest shepherd. And a typical Arab feast with a sheikh is an experience in hospitality—and overeating—not soon to be forgotten!

The British ambassador to Jordan told me that about 15 per cent of the population are Christian. Christian missionaries work unhindered in every part of the country, even in Hebron, a center of Moslem fanaticism.

The land once flowing with milk and honey is now largely barren. Under the four-hundred-year Turkish rule, most of the trees were ruthlessly destroyed, so that the country is virtually treeless; but in the spring the hillsides are blanketed with wild flowers.

The Arab is an exceptional orchardist. All of the magnificent orange and olive orchards of Israel were planted by Arabs many years and even centuries ago in some instances. Now, amidst the rocks of Jordan, the refugee who has managed to get hold of a little land, once again terraces the fields and plants his trees.

At every turn of the road in this land one comes upon a spot rich in biblical significance. Arab women, dressed as Sarah once dressed, draw water from the well of Abraham, while buses and trucks roar by on the adjacent highway. Young women, colorfully attired in their bright, embroidered dresses, carry burdens upon their heads as naturally and as gracefully as Rebekah, and in appearance probably are very little different.

But there is a subtle change, for the Middle East is coming alive. Seventy million Arabs are beginning to want control of their own destiny, and an end of colonialism. Under their soil rests more than half of the world's oil supply. Without this oil, Russia probably would not dare undertake another war. With it, who can say what would happen?





Auditor S. J. Goddard reports to administrative committee. Seated at table (left to right): Betty Isbister, secretary; Russell S. Orr, chairman; Ralph M. Johnson, general director

## Service Is Its Business

*The Council on Missionary Cooperation has only one purpose:  
to serve the churches of the American Baptist Convention*

By R. DEAN GOODWIN

**L**ET'S LOOK over the shoulders of some of the secretaries as they open the morning mail at the offices of the Council on Missionary Cooperation of the American Baptist Convention.

Here is a letter from California: "I am the program chairman of our woman's missionary work. I would like the leaflet 'Missionary Speaker.' We would like to have a missionary of our convention visit our church. We need to know our missionaries in a more personal way. Thank you."

A request for films comes from a church in

New Hampshire: "I should like to reserve two films to be shown in our church on Saturday, December 4. They are: No. 220, 'The Rivers Still Flow,' and No. 401, 'Congo Seminary.'"

A rural church in West Virginia has this request: "We are a small group with only twelve members and live in a rural community. We have been organized since April, 1952. Since that time we have been unable to collect program material. . . . Will appreciate your help very much as this has been a great problem."

This is the kind of mail that comes day



Lois Anderson and Ernestine Galloway look at map showing radio stations broadcasting Laymen's Hour



General Director Ralph M. Johnson and Treasurer Harold M. Greene check monthly financial report



Dr. Johnson chats with Howard M. Freas and Rev. and Mrs. B. W. Armstrong, of the Belgian Congo



Excellent film library of the department of audio-visual aids is ready to serve American Baptist churches



Orders for church literature go through this office. In charge is Mrs. Charlotte Hoffman, at left

after day to the C.M.C. Churches turn to this agency for service because service is its business.

By itself, working alone, a church cannot do its work as well as it can when it works with other churches. Each church wants literature, films, missionary speakers, and other helps to inform its members about the world-mission work it wants to do, and each church wants help to raise funds to support that work. By itself the church cannot employ persons trained to produce literature, films, and stewardship-promotion programs, but when it joins forces with other churches it can employ that kind of aid through the C.M.C.

Here is an example of what took place when one church asked for the help that the C.M.C. is "in business" to give: The church had a good building, but it was not being used to capacity. The city in which it was located was growing; life there was dynamic. But the church was having little effect upon that city. The church turned to the C.M.C. for help, and received it when it purchased the manual for an effective every-member canvass and put into practice the eight-step plan for awakening the interest and enlisting the enthusiastic support of every member. Leaders of the church were given a new vision of what they could do. They used the plans for stewardship promotion that had been proved in other churches, and brought to their church the funds to support a larger witness in their home community. At the same time, they increased their part in the support of the Baptist world mission.

Churches that have asked for the expert guidance that is given by the field-counseling



R. Dean Goodwin, secretary of literature and publicity, checks over leaflets from his department

staff of the C.M.C., directed by Paul Shelford, have increased their resources by millions of dollars in the past few years. As a result, they are winning more converts in their own communities, and they are also sending missionaries to win more converts.

Everywhere that they have been used, the printed materials for the every-member canvass produced by the C.M.C. have been acclaimed the best in use anywhere.

One church wanted to "do something," but felt uncertain as to what the first step might be. The pastor consulted with the executive secretary of his Baptist state convention. The secretary told him about the planning-for-action conferences being conducted by hundreds of churches in the American Baptist Convention. An evening dinner meeting was arranged, to which all elected officers of the church were invited. A neighboring pastor "guest leader" came to guide the church officers as they spent a few hours over the work book, *Thinking About Our Church*. Special visual aids prepared by the C.M.C. were used, including a large, colorful demonstration chart and a sound filmstrip, *Making Dreams Come True*. Out of this church conference came a program-building committee and an effective every-member canvass to underwrite the "dreams" of this church.

New motion pictures that show missionary work, and new filmstrips, are added each year to the library of the department of audio-visual aids, of which Edmund C. Shaw is secretary. Through film libraries in the West, the Middle West, and the East, these new films, as well as others made in recent years, are made available to churches.



Paul Shelford, secretary of department of field counseling, presents year-end chart to the C.M.C.



Grace Abrahams and Clifford Macdonald, of the department of field counseling, work on new poster



John C. Slemph, editor of *MISSIONS*, works on next issue. Magazine related administratively to C.M.C.



Publicity workers look at 1954 'The Book of Remembrance' before 1955 edition comes from the press





Dr. Johnson, always busy, has a telephone conference with a secretary of the Home Mission Society

*A Book of Remembrance* is written, edited, and published each year, so that Baptist people may have up-to-date information about each missionary and mission field. An American Baptist calendar is printed to give churches the significant dates and program information of the American Baptist Convention. Leaflets are published to interpret the Baptist world mission.

MISSIONS magazine is published ten times a year. In it are articles and news items that keep Baptists abreast of our missionary work.

News of the American Baptist Convention and its work is given to the secular and religious press. The publicity that results from the annual meeting of the American Baptist Convention appears in newspapers all over America.

Radio and television are used as means of telling the story of our world mission. Roy I. Madsen, one of the originators of "The Laymen's Hour" radio program, is head of this



To this office come the funds sent in by churches for support of the American Baptist world mission



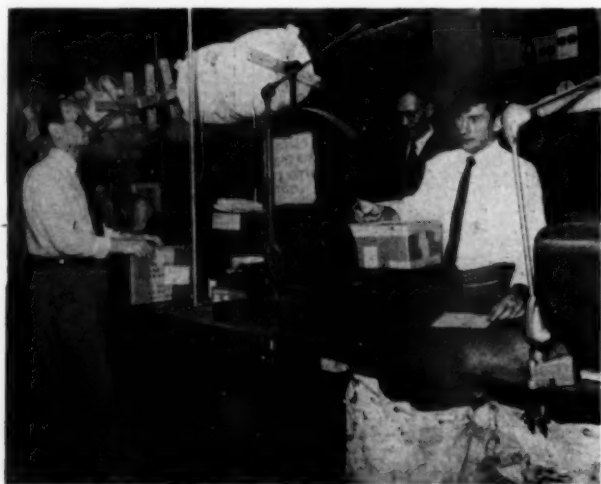
Missionaries on furlough and other deputation workers get assignments, department of field activities

work. This national American Baptist radio program is heard each week in various communities from coast to coast, and in the Philippines, Alaska, and South America.

Each year church congregations want to meet missionaries when they are at home on furlough. Haakon Knudsen directs the department of field activities as it seeks to reach the goal of a missionary in each church during the next three years.

Receiving, distributing, and accounting for the money given by churches for our Baptist world mission are the responsibility of a department directed by S. J. Goddard, auditor.

Baptist churches are really interdependent when they join hands in mission work. Together they work through mission societies and Christian education agencies. Together they have formed the Council on Missionary Cooperation to serve them as they promote stewardship in each congregation. This service is the business of the C.M.C.



Shipping room sends many tons of literature and mail to churches annually. All packages carefully wrapped

# On Cheering for the Home Team

*What we Americans do at home thunders so that  
people in other lands cannot hear what we say*

By LLOYD G. JAMES

TO BE a Christian and an American citizen living abroad in cultures and political climates that are strange and often unfriendly to those of our own country today, is to have a feeling somewhat akin to that which we had in college days as we sat in the grandstand of an opposing school and cheered for the home team. As we sat there we were unable to do anything in a material way to advance the efforts of our team out on the field, but we gave of our last ounce of energy shouting encouragement and following every movement of our players, feeling at least a vicarious participation in their successes and failures.

Living in an atmosphere where the good intentions of the United States are not always assumed, as we sometimes feel they should be, and where criticism of our foreign policy seems to be waxing stronger and stronger, we find ourselves scanning the news of the activities of our State Department and of our representatives in the United Nations with more and more anxiety, watching and hoping for words and actions which will prove to the countries of the Orient that the United States is a sympathetic and helpful friend. And, being Christians, we always look for evidence that the very fine Christian wisdom which appears in our leading Christian publications is beginning to make inroads into our domestic and foreign policies. All of this we follow closely, straining after victories and being sickened by defeats.

We were sickened, for instance, at the inexcusably clumsy way in which the help for India was handled some time ago. The politicians who delayed granting shipments of wheat while millions of Indians were starving will probably never be investigated by the un-American activities committee, but no activity has caused the loss of more faith in the good intentions of America and, as a result, diminished support for America than that delay. Even the popular and extremely help-

ful program of aid instituted under Chester Bowles a year or so later has not been able to recover the ground lost at that time. (Incidentally, cheers for that program, which may yet bear much good fruit in years to come!)

Setbacks are suffered, of course, with every news release which covers a story of discrimination, but what a resounding victory was the recent Supreme Court ruling on segregation! If our people will have the Christian courage to make this ruling effective in the community life of America now, we shall have made great progress in the field of world public opinion.

One element of our foreign policy that has given alternate hope and despair, is the foreign-aid program. From what we have read, many Americans have seriously called into question the value of this program, especially since some of the countries which have been helped have not responded with the expected degree of co-operation and friendship. It seems incredible that a nation that has given so much money for the help of other peoples of the world the past few years should suddenly find that its popularity and its influence in the world are decreasing instead of increasing. It is incredible, that is, unless this foreign-aid program, as it has been worked out, is studied objectively from a Christian viewpoint.

I believe that most Christian missions looked upon the Point Four program in its inception as being helpful in their countries and worthy of Christian support, in that it seemed to have as its goal the improvement of the lot of the underprivileged of the world, without undue expectation of benefit accruing to the United States. Gradually, however, the program seems to have shifted from a concern for welfare of other peoples to a concern primarily for promoting the interests of America.

This shift has been evident in the speeches made by our high officials from year to year as they have tried to move Congress to appro-

priate funds for the program—a task which has become harder each year. These speeches have always had news interest out here, and it is interesting to see how certain parts of them have been played up. For instance, former President Harry S. Truman was quoted in the Madras, India, *Mail*, April 20, 1952, as saying: "Giving aid to foreign nations strengthens ourselves. In cases of war, will save American lives." This statement was set in the midst of other things that Mr. Truman said in warning Congress not to cut defense and foreign-aid expenditures. This statement was set off from the rest by being printed in boldface type.

Another instance comes as late as June 4, when the Rangoon, Burma, *Nation* quoted a statement from a press conference of John Foster Dulles, under the heading "Attitude to India." Mr. Dulles was quoted as saying that it was essential that the United States continue its help to India "if for no other reason than to serve our enlightened self-interest."

Such statements by various leaders, in which the foreign-aid program is being sold to the American people on the basis of self-preservation and advancement, have received a good deal of attention in the Oriental press. And it is one reason why the foreign-aid program has not received the warm reception in many areas that we, the benefactors, expected it would.

The attitude of Orientals toward our foreign aid is pretty well illustrated by an editorial in the *Nation*, March 26, 1953, written at the time when there was much discussion about cutting off foreign aid to Burma. The editorial was called "Ethics of Charity." It was addressed primarily to those who said that no more aid should be accepted, because it would cause Burma to be under obligation to America.

With an interesting line of reasoning, the editor pointed out that in receiving the help Burma was actually helping the American economic situation. He declared: "The lesson we should draw from this is twofold. There is no reason to feel shy about accepting gifts of this kind since indeed, in a sense, we are conferring benefits by accepting them. And there is no call for suspecting motives about which there is no secret at all. The in-

tention, which no one tries to hide, is to provide employment at home, and defeat communism abroad."

We may not agree with this analysis of our motives for giving, but we can see that we have given the world much cause to believe that our foreign-aid program is motivated far more by selfish than by altruistic motives. It is in this light that Orientals look upon our help and, therefore, fail to respond according to the pattern that was hoped. Nor has it helped any in recent years when the foreign-aid program has been used as a lever for forcing our will upon some of those who have received our help.

The American taxpayer may well, therefore, look at his turned-out pocket with disillusionment, and think on these words: "Though I bestow all my goods to feed the poor, . . . it profiteth me nothing." The secret of his dilemma, of course, is in the missing words. The foreign-aid program has great potential as a means of expressing Christian brotherhood and concern from a nation that has been blessed because of its Christian heritage, to great hordes of people whose Christless cultures have done nothing for their physical well-being through the centuries. When, however, the program takes its motivation from other than Christian principles, it not only fails to do all that is expected of it, but in some cases backfires.

As time goes on, it becomes increasingly clear that the solution of the world's problems lies in the teachings of Jesus. The Oriental responds warmly to someone who is genuinely interested in him as a person. What would be the result if the peoples of the Orient were to become convinced that Americans were interested in them as people, as brothers, and not merely as means to an end which is primarily beneficial to the United States? It should not be difficult for Christians to find Christian answers to such questions as these.

The realization of this dream can come, of course, only as the spirit of America is transformed by the redeeming love of Christ. To this end we in the gallery of the Orient are straining all our energies. We are cheering for the home team! We are praying for the success of the work of the churches of America, with the same earnestness that we pray for its success here.



# Cameos of Our Mission Fields

## 4. Assam

By LEONARD GITTINGS

**I**N THE far northeastern corner of India, bounded by East Pakistan, Burma, and Tibet, lies Assam. This is the land of the Brahmaputra, which flows from the mysterious mountains of Tibet to the sacred Ganges 1,300 miles to the south. Along this life-giving river lies a chain of mission stations established by American Baptists, who have found Assam to be a fruitful field.

Assam was formerly a land of headhunters—the Nagas, the Garos, and other hill tribes—who were so wild and barbarous a century ago that British government officials thought it necessary to warn the missionaries of the danger they faced when they first went among them.

First among these missionaries were Dr. and Mrs. Nathan Brown and O. B. Cutter, a practical printer. Nathan Brown accomplished a feat rarely, if ever, equaled in missionary annals. He translated the New Testament into Assamese and years later, when he was seventy-two years of age, went to Japan and completed the translation of the New Testament into Japanese!

The Assam Mission has been famous, not only for its great ministry in evangelism, but also for its work in translation. It has made the Word of God available, in part or as a whole, to a dozen different tribes. In the procession of early translators are J. H. Stoddard, M. C. Mason, Elnathan Phillips, Miss E. C. Bond, J. N. Cushing, Ola Hanson, and others. What a contribution they made! And what might one say of early medical missionaries, such as G. G. Crozier, S. W. Rivenburg (who spent forty years among the Nagas), as well as later ones, such as Mary E. Kirby, F. F. Curry, and O. W. Hasselblad!

The work in this field has gone steadily forward since Nathan Brown, encouraged by Adoniram Judson, entered Assam from Burma in 1836, and established the first mission station at Sadiya, on the upper Brahmaputra. Through thirteen mission stations,

1,768 churches, 556 schools, six hospitals, and seven dispensaries, the ministry of evangelism, Christian education, and healing goes out into an area occupied by 12,000,000 people who are the concern of the Assam Mission.

Fifty-seven missionaries and 1,813 national Christian workers are leading this crusade for Christ in Assam, and the statistics for 1952 show that there were almost *seven thousand baptisms* on this field during that year. There are now close to 130,000 Nagas, Garos, Shans, Kachins, Mikirs, and others in the membership of the churches. Along the north bank of the Brahmaputra, Swedish Baptists are carrying on a fruitful work.

With the changing conditions in Assam, both missionaries and national leaders are seeking to adapt themselves to all types of missionary work as they minister to Hindus, Mohammedans, and animists, and to win them to Christ. At Gauhati, it is student and youth work by earnest, able youth specialists, Rev. and Mrs. R. G. Beers. At Sadiya and Golaghat, it is a special ministry to the immigrant peoples who have moved into Assam from other parts of India and Asia. At Tura, it takes the form of a Bible school or a school for girls, while at Jorhat the concern is manifested through the Jorhat Christian schools, the Willis Pierce Memorial Hospital, the leper colony.

At Jorhat also, Douglas Duffy, a graduate and former teacher at our own Northern Baptist Theological Seminary, a specialist in higher education, is seeking to establish a Christian college which will provide advanced training for the leaders of the churches in Assam. Dr. Duffy and the other missionaries do not lose sight of their primary task of bringing men and women to Christ, but they are also aware of the need for a strong, economically sound, educated, stable, indigenous church, which will be able to carry on if missionaries from the West should be excluded from India as they have been from China.

# Among the Current Books

**KNOWING THE NEW TESTAMENT.** By Ralph E. Knudsen. The Judson Press. \$2.50.

**D**ESIGNED as a text for the American Baptist "Second Series Training Course 122b," this study will prove to be invaluable to church leaders and workers. Pertinent suggestions are offered for understanding the purpose, content, and message of every New Testament book. The volume encourages Bible study, as it cannot be read apart from the open Scripture. The last two chapters review the making of the New Testament and emphasize its importance in forming Christian beliefs. Dr. Knudsen has demonstrated extraordinary skill in presenting briefly and simply profound and fundamental truths.

**EARLY CHRISTIANITY.** By Burton Scott Easton. Edited by Frederick C. Grant. The Seabury Press. \$3.50.

**F**REDERICK C. GRANT, professor of biblical theology at Union Theological Seminary, edited this book in tribute to his long-time friend, the late Burton Scott Easton. Part I is a brief biography of Professor Easton, who was an outstanding New Testament scholar at General Theological Seminary in New York. Part II is Easton's little volume, *The Purpose of Acts*, which had been out of print for a few years and had been in great demand. Its contention is that early Christianity was an integral part of Judaism; hence early Christianity was legally entitled to all the rights and privileges of the Jewish faith within the Roman state. The theology of the Book of Acts is simple: God is One; there will be a resurrection; and all men must repent. The Christianity presented in the Book of Acts is "a way" within Judaism—Judaism as held by a group of Jews with special tenets of their own, including exceptional wide-heartedness to Gentiles, but Judaism nonethe-

less. Part III, called "Papers on Early Christianity," consists of "The Church in the New Testament," "Jewish and Early Christian Ordination," and "Authority and Liberty in the New Testament." These papers also show how dependent early Christianity was on its mother faith, Judaism.

**A TREASURY OF THE KINGDOM.** Compiled by E. A. Blackburn and others. Oxford University Press. \$3.50.

**F**OR those who wish an anthology of religious writings, here is one to be treasured. The quotations are taken from the works of Erasmus, Plato, Hanns Lilje, John Bunyan, Francis of Assisi, Albert Schweitzer, Evelyn Underhill, Abraham Lincoln, Rabindranath Tagore, and many others. There are 243 selections in this 280-page volume. The Christian message is expressed in the writings of many people, not only in religious subjects, but also in other fields. There are excerpts from science, philosophy, sociology, history, and music, as well as from the Bible. Subjects such as Dostoevsky's "Love, Not Vengeance," Albert Schweitzer's "Call to Service," and Thomas Traherne's "The Secret of Happiness" are but a few which will prove to be helpful for an occasional reading or to be used as an illustration when speaking. Introductory notes at the beginning of each quotation give valuable information to the reader.

**GAMES OF MANY NATIONS.** By E. O. Harbin. Abingdon Press. \$1.95.

**C**OLLECTED here are games that are played the world over—149 games from 27 nations, active and quiet games, games for few players or many. Music is included for some of the gay, lyric games of the Latin countries. There are diagrams and clarifying, easy-to-follow directions. There are foreign variations of many of our most fa-

miliar games, such as the Chinese version of hopscotch and the Indian version of badminton. The games are for all age groups from twelve years old and up. The book is dedicated to "the goodly fellowship of missionaries and other workers the world around who give their lives to the causes of world brotherhood." It is thought that the spread of world brotherhood may be developed by having various programs where these games are played. Mr. Harbin, well known in the world of youth and recreation, is the author of the perennially popular *Fun Encyclopedia*.

**MAKING SENSE OUT OF LIFE.** By Charles D. Kean. The Westminster Press. \$2.50.

**C**HRISTIANITY makes sense out of life because the problems of the modern world are basically religious. Man is confused and bewildered, as life has lost for him its meaning and significance. Through Christ's life, suffering, death, resurrection, and ascension runs a meaningful purpose. For Christ, life had significance and achievement. In his fellowship men lived and can live—facing life's difficulties and rising above them. How this victory is achieved is forcefully presented in this book.

**THE CATHOLICITY OF PROTESTANTISM.** Edited by R. Newton Flew and Rupert E. Davies. Muhlenberg Press. \$1.75.

**T**HIS is a report presented to the Archbishop of Canterbury by a group of British free churchmen. It attempts to discover a Protestant consensus about the basic articles of faith. It has an introduction by Franklin Clark Fry, who is pleased because this consensus rests on the insights and words of Martin Luther. The Archbishop of Canterbury feels that intercommunion does not require from any communion the acceptance of all doctrinal opinion, sac-

ramental devotion, or liturgical practices characteristic of others, but implies that each believes the others to hold the essentials of the Christian faith. High-church Anglican scholars four years ago produced a similar statement called "Catholicity." This free church report takes issue with the theological position of "Catholicity," and succeeds pretty much in presenting the orthodox Protestant position in terms of Luther and Calvin. The authors insist that it was the faith of the Reformers that outside the church there is no salvation. For the independent communions, the edge is taken off this doctrine somewhat when it is stated that if a man is "in Christ" he is already a member of his body, the church.

**MISSIONS AT THE CROSSROADS.** By T. Stanley Soltau. Van Kampen Press. \$2.50.

**WHAT WILL** happen to foreign missions as unfriendly countries close their borders to missionaries? The answer is presented in this book by a pastor who spent more than a quarter of a century in the mission field. He sees the indigenous church as the solution of the unfinished task. How to create this church in which Christian nationals direct the work is clearly outlined in this study.

**SEPTEMBER MONKEY.** By Induk Pakk. Harper & Brothers. \$3.00.

**MY OBJECT** in writing this book," says Mrs. Pakk, "has been first to witness what can happen in a life when the power of God grips a heart, mind and soul." Her own life is a testimony to the reality of this truth. *September Monkey* is the name this outstanding Korean leader gives herself; for she was born one September to a scholarly Confucian who wanted a boy. Her mother, an illiterate Buddhist, widowed shortly after the child's birth, turned to Christianity. Her new-found faith gave her determination to educate her daughter, believing that one day Korean women would rise to places of leadership. The book is an at-

testation to the faith of the mother of Mrs. Pakk, an autobiography, and a history of Korea's rise from centuries-old traditions to prominence in world citizenship. It presents an intimate record of the author's personal life at home, in prison, at school, and in other countries. It also gives an authentic account of Korea's political, social, economic, and spiritual life.

**FREE CHURCHES AND CHRISTIAN UNITY.** By Marion J. Bradshaw. Beacon Press. \$3.50.

**THE FIRST CHAPTER** of this book, "A Drive Against Free Churches," expresses the author's attitude toward the ecumenical movement and the World Council of Churches. He states that he felt compelled to launch this critical attack upon the advocates of this one great fellowship designed to unite all denominations, creeds, and sects into a single church. He charges the leaders with employing "pressure tactics," expressing marked hostility toward the free (self-governed) churches, and with identifying salvation with church unity. In the present movement for church union he sees the danger of losing "hard-won" freedom, the very existence of the free church threatened, the sacrificing of basic denominational principles, and the adoption of a pattern that dominates the Roman Catholic Church. He pleads for Christian unity, not church union, in which Christians are one "in mystical union." More critical than constructive, the book will be used glibly by the narrow secretarian to justify his aloofness. Dr. Bradshaw is professor of the philosophy of religion at Bangor Theological Seminary.

**BIOGRAPHICAL PREACHING FOR TODAY.** By Andrew W. Blackwood. Abingdon Press. \$3.00.

**THE PURPOSE** of this comprehensive and provocative study is to encourage and assist the minister in the preparation of sermons that will be directed to the interests and needs of people both outside and inside the church constituency. Biblical biographical sermons offer

the greatest opportunity to meet this situation, since such messages deal with human personalities. "God reveals truth and duty through living persons." Dr. Blackwood skilfully demonstrates by numerous examples, and from outlines of sermons of renowned preachers of the past and present, how to appeal to the young and the aged, deal with special occasions, and meet personal needs by preaching on Bible characters. Such sermons enlighten the pastor's own mind and encourage Bible reading among his people. If not his finest, this is one of the author's most helpful books. It offers innumerable sermon suggestions in a field of biblical preaching that has been undiscovered or neglected.

**DO YOU UNDERSTAND THE BIBLE?** By J. Carter Swain. The Westminster Press. \$2.50.

**SEQUEL** to Dr. Swain's popular *Right and Wrong Ways to Use the Bible*, this book emphasizes the positive note in Bible study. Chapters 1-5 clarify the specific differences in outlook and attitude between the ancient Hebrew and modern man. Chapters 6-10 explain and illustrate the significance of this point of view in understanding differences in the account of the same events, strange figures of speech, and other word difficulties. This constructive study fills a definite need.

**THE SECRETS OF THE KINGDOM.** By George Johnston. The Westminster Press. \$2.50.

**BASED UPON** the entire New Testament, the story of Jesus Christ is beautifully and reverently told in this inspiring volume. The author is an artist with words. In concise, picturesque phrases he depicts familiar scenes in which Jesus appears, letting him speak in the words of the Gospels. Continuing from the Acts to Revelation, the Holy Spirit, whom Jesus promised to send, is seen carrying on Christ's ministry through the disciples and apostles. This book is not a Bible dictionary, history, or commentary, yet the benefit of all three is evident in this edition.



# Partners IN THE BAPTIST WORLD MISSION

## Beginning Again

*"And the word of the Lord came to Jonah the second time."*

**H**AVE YOU ever had the thrill of a second chance? You failed, or sinned, or fell short—then someone gave you a second chance! It was like a "Land of Beginning Again."

In this "Land of Beginning Again," you will find many familiar Bible characters. Our text mentions Jonah, who refused to go to Nineveh and ran away from God. God graciously gave him a second chance and he made good. You will find Elijah, who recovered from discouragement and cowardice; Job, who found this new land after loss of family, property, health, and friends; Moses, who left Midian at the age of eighty to face his past and his task; David, who entered this land after bitter repentance for his sins.

Jesus guided many into this wonderful land: Mary Magdalene from her seven devils; Zaccheus from his dishonest wealth; the Prodigal Son from the far country; Peter from his humiliating denial of Jesus; James and John from the hot land of temper and revenge. The glory of the gospel is that in Christ there is a wonderful "Land of Beginning Again" for all who will enter. Will you enter as we begin this new year of 1955?



C.M.C. Field Counselor



Two basic themes are expressed in the every-member canvass material being offered the churches. These are "Give of Your Best to the Master," and "What Is Your Share in God's Work?" These themes are repeated in posters, Sunday bulletins, the proposal form, and the pastor's leaflet.

The new *Manual for an Effective Every Member Canvass* is the result of four years of experience on the part of the field staff of the council in developing tested methods. Less expensive than the former sector manual, its readability and adaptability have been heightened by complete revision and new processes of production. The new turnover chart, "A Greater Work for Christ," has been produced with a special section for churches which have used turnover charts in previous years. It has also a new format, employing a variety of colors and pictures.

A recent study of the use of C.M.C. every-member canvass materials in small rural churches shows that ninety-seven churches of 150 members or less had an increase of 63 per cent in pledges over the envelope receipts of the previous year.

A part of the report of the special committee making the study reads: "It can be proved that on the basis of the experience of small rural churches which did use the material successfully, and on the basis of the review by six authorities in rural church work who offered detailed criticism, that the every-member canvass literature is practical and helpful where used." Members of the study committee were Lawrence T. Slaught, chairman, Annie Root, and Ezra Roth.

## Every-Member Canvass Materials

At the workshop for sector directors last summer at Green Lake, a number of leaders of other denominations were introduced to the tested materials prepared by the Council on Missionary Cooperation for use in Baptist churches throughout our denomination.

As a result, in addition to the wide use in sector projects and in individual Baptist churches this fall, substantial orders have been received from many other denominational and interdenominational groups. These include the Elgin, Ill., Council of Churches; the Evansville, Ind., Council of Churches;

the Federation of Churches of Rochester, N.Y.; the Rhode Island State Council of Churches; the Greater Springfield Council of Churches; the Waterbury, Conn., Council of Churches; the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States; the Augustana Lutheran Church; the Cleveland Disciples Union; the Interchurch Council of Greater New Bedford, Mass.; the Newton, Mass., Council of Churches; and the United Lutheran Laymen's Movement for Stewardship.

## America-for-Christ Offering

The special America-for-Christ Offering materials have been mailed to pastors across the convention. America-for-Christ Sunday is the day when American Baptists focus on the great need for home missions and Christian edu-

cation throughout the length and breadth of North America. This year the day is February 27.

This year's materials include a special handbook, with suggestions for pastors; offering envelopes; a pictorial descriptive booklet for general distribution; and a children's leaflet.



Special handbook for pastors is now available, 'Reaching Multitudes'

A minimum goal of \$350,000 has been set for the 1955 offering. This is a bare essential for the continuance of the present program. In order to reach this goal, churches should accept goals representing 5 to 10 per cent of the amount contributed to the Unified Budget.

Pastors who have not received their special materials by January 15, should contact the nearest city or state promotion office. Furthermore, if the supply sent you is inadequate, an additional supply may be secured from your promotion office.

## New Visual Aids Catalogue

A new visual aids catalogue is now available from your nearest Baptist library of visual aids. This new catalogue contains 171 motion pictures, 143 filmstrips, and 11 slide sets. Each item has been carefully selected, for the department wishes to supply only the best that is available.

Many new materials on missions have been included, and in the subject index, a section has been added listing children's materials.

This new catalogue includes all materials that have been produced

up to the present time. You will find the wonderful new Cathedral Films series "The Living Bible," which contains twenty-six excellent color Bible teaching films, and "Modern Inspirational Films," which contains several black and white films covering many aspects of the Christian life. In this catalogue you will find visual materials for every occasion. Use them to help build a better church program.

Our libraries serve as authorized distributors for Cathedral Films and for Family Films. The Council on Missionary Cooperation of the American Baptist Convention actively cooperates with other denominations in producing high-quality films through the Broadcasting and Film Commission of the National Council of Churches. These films are so noted in the catalogue. The Council on Missionary Cooperation also produces motion pictures and filmstrips on our own Baptist mission fields.

The department of audio-visual aids of the council has many new films and filmstrips now in production. Here are a few to be released during the summer:

*Song of the Shining Mountains*—A color motion picture, photo-

graphed on our Crow Indian Baptist mission field in Montana. This will be the official production for use in the interdenominational mission study theme on Indian Americans for 1955-1956.

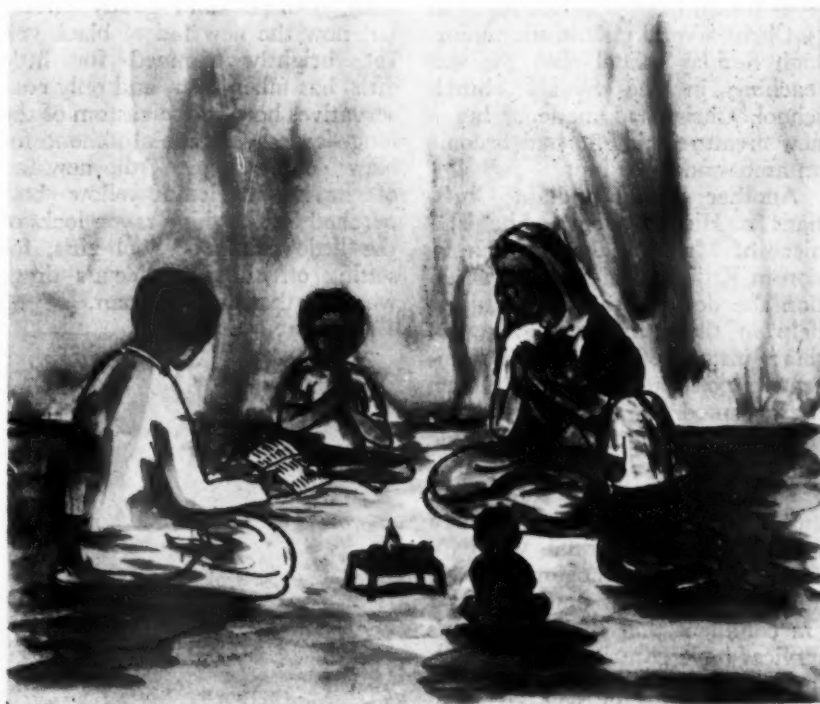
... A color filmstrip, photographed on the Sioux reservation in South Dakota.

... A color motion picture, photographed in Japan, showing our Baptist missionary work there.

... A black and white filmstrip, photographed at the Heath Christian Center in Boston.

*A Christian Festival*—An appealing color filmstrip, using interesting art drawings, produced especially for children. This is the story of Ram and Prema, who live in a far-away village, deep in the jungles of South India. There are many scenes of village life, and the story of the little boy and girl, and their Christian festival is one that will be enjoyed by young and old. Sale, \$4.00.

Send for your new visual-aids catalogue today! Write to the Baptist library of visual aids nearest you. Libraries are located at 152 Madison Ave., New York 16, N.Y.; 19 South LaSalle St., Chicago 3, Ill.; and 2107 Woolsey St., Berkeley 5, Calif.



Scene from 'A Christian Festival,' a color filmstrip for children. This is the story of Ram and Prema, who live in a village in India

# Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

## It's New Year's Day in Japan

By VIDA POST

*"Behold, I make all things new" (Rev. 21: 5). "If any man be in Christ, he is a new creature" (2 Cor. 5: 17).*

JAPAN, as are all other countries, is carried along on the tide of that which is new. The gospel appeals to the older people with its promise of newness of life. It appeals also to the students of Japan, and those who become new creatures in Christ are earnest in their efforts to bring others to him.

One such is Hisako Edo, a radiant Christian graduate of Shokei Girls' School in Sendai. She is happy in her new life in the school of Christian studies in Kanto University in Yokohama. While she was still in junior college she proved that she had the qualifications for an evangelist, for she won to Christ several girls in the junior-high Sunday school class she was teaching in the Shokei church school. Christ had made of her a new creature and she had become an ambassador for him.

Another of our radiant Christians is Hideko Obara. She is a niece of Mrs. Yahaba of our mission in Kuji, and after her graduation she decided to go to Kuji to help in the little primary school there, instead of taking a more lucrative position in Sendai. When she accepted Christ as her Savior, she gave herself also for full-time Christian service.

Ruiko Saito, a pastor's daughter and a graduate in music from a mission school in Sendai, was baptized recently in Shiogama. She is an organist in their church, and I am confident that the New Year's services have contributed to bringing a large number of new young Christians into the church each year. Five of those young people are studying in seminaries in Tokyo

and Yokohama for full-time ministerial work.

New Year's in Japan is a time for setting one's house in order. Late one New Year's Eve, our little house servant in Himeji, Okuri-san, was caught high on a step ladder in her domain—our little dark kitchen. She had a tiny palm leaf brush on a long bamboo pole, brushing down every web which had been perfectly all right to leave unmolested before. But the room must be cleaned before the New Year dawned.

It is an age-old New Year's custom for children to wear new kimonos—bright and gaudy ones—but now the new fad of black velvet, brightly trimmed for little girls, has taken over, and only conservatives hold to the custom of the long-sleeved ceremonial kimono for New Year's. In 1953, the new fad of having a lemon-yellow bow perched on the shiny raven locks of the little primary-school girls, for setting off the New Year's dress, was one that swept Japan.



Hisako Edo (left) and Hideko Obara (right) graduates of Shokei

The cleansing of one's body at the old family well early on New Year's morning is an ancient ritual, so it is perfectly natural for a new disciple of Christ to ask for baptism in the cold waters of a Japanese river on New Year's Day. Groups of Japanese of other faiths are seen from early morning going to the shrines and temples to pay their respects to the gods. Hence, the custom of the little group of Christians in the Kesennuma church who rise early to climb Yokochō Yama, a full fifteen-minute walk from the foot, and this they do even when it is snowy and icy.

Masayuki Sawano, now in Colgate Rochester Divinity School for a year's work, tells that this hill is a historical spot for their church. About fifty years ago, when there was little hope for evangelical work in the city and the discouraged missionary had almost decided to give up the work, three members began to hold their prayer meetings every morning on this hill. After one month a revival came. The church began to flourish. Now on the anniversary date each year, about thirty members climb the hill, half of them wearing kimonos and wooden clogs and the other half in foreign suits and shoes. One of the deacons is the leader. With New Year's hymns and a message of hope from the pastor, they hold a service of grateful commemoration.

It is the custom in Japan for each school to have a New Year's service, even though the students are scattered for vacation. It is announced that a card of greeting may be sent by any who live too far away to be present. The teachers are almost always present, wearing their ceremonial clothes. In the Sendai school the service consists of Bible reading, a prayer, an inspiring message, and appropriate hymns. Then everyone bows to every other one and says, "Greetings! I have received many kindnesses from you in the past year."



Please continue as kind in the New Year." Or "*Kotoshi koso wa*," which means, "In the New Year we have to do whatever we do better, and do more than last year." New Year's Day means for them the day of new hope, new decisions, new plans for the whole year.

New Year's Day calls take families from home to home, leaving name cards or dropping in for tea and cakes—cakes that are beautiful but do not taste like ours, since they are made of bean paste and are very sweet. Feasting seems to be a very real part of the New Year's festivities. The salted plum is eaten by many, for there is a saying that a salted plum eaten each day will keep one from a lingering death. *Ozoni*, the soup eaten that day, contains a very special dumpling—small in some districts, but rather large in others. Children compete with each other to see how many dumplings they can eat—usually as many as they are years old.

At New Year's time the dumpling makers go from house to house to make cakes of millet, for the Japanese forefathers revered millet grain. Etsuko Sugimoto describes the making of dumplings in such an interesting way that I want to quote from her book, *A Daughter of the Narikin*:

"The old man in charge of the dumpling makers came out and, quickly removing his bright yellow headband, bent his body to a right angle, in a low bow to the countess. Then he made another bow, a little less low, to the guests. Over his neat country kimono of printed cotton he wore a scarlet apron, and his loose flapping sleeves were fastened back out of the way by a twisted white cord tied criss cross between his shoulders.

"He was a jolly, comical-looking fellow, and when his two helpers, exact replicas of himself, rolled out in front of the booth a short section of tree trunk with a hollow scooped out of one end, the children watched every movement as if they were entranced. When this rude mortar was set upright, the two helpers brought wooden buckets of steaming hot millet and poured it into the mortar. Then each grasped a heavy wooden mallet, and turn and turn about, one

mallet swung high up above their heads while the other went—plunk, into the mass of soft dough.

"A little boy in the front row clapped his hands in glee. 'The rabbit in the moon,' he shouted. 'See—two rabbits in the moon.' Whereupon everyone laughed and clapped; for this referred to the well-known folk tale of a long-eared rabbit pounding millet in the moon—a tale as familiar to Japanese children as is that of the 'man in the moon' to the West.

"The two 'rabbits' stopped their pounding long enough to bow solemnly to the children and hop about a bit in imitation of rabbits. As the children clapped and laughed, one of the rabbits twisted and spread out two pieces of paper and stuck them into his yellow headband for ears. Then the pounding began again. 'Plunk—thud—plunk—thud—' went the mallets, up and down, up and down, accompanied by the chanting voices of the men in a rhythmic song that is ages old.

"As they sang, some of the guests took up the song. Then the childish voices joined in, everybody softly clapping in time with the rhythmic swing of the mallets, until there was such a merry chorus as must have astonished the usually quiet serene garden.

"Then it was finished, and like magic there appeared stacks of small red lacquer plates and numbers of wooden chopsticks, of the common kind to be used once and thrown away. The warm yellowish dough was ladled out in egg-shaped lumps, and a spoonful of brown sugar scattered over each. In a re-

markably short time everybody was served, and in another remarkably short time all the chopsticks were busy passing quickly between the lips and the little red plates."

And so the millet revered by the forefathers became the dumplings enjoyed by all the Japanese at New Year's time.

The New Year's celebration often occurs twice, as many of the country people celebrate according to the old lunar calendar. They make their rice or millet cakes, put up their decorations of bamboo, plum, and pine, and do their cleansing rites and ceremonies in February instead of January.

For one group of people, New Year's joy is not of a frolicsome kind. Etsuko Ono, one of the early graduates of Shokei Girls' School, decided to give her life to a ministry among the victims of leprosy. She still serves in a leprosy colony on the islands of the Inland Sea. Some patients who have been redeemed by divine love have voiced in poetry what their new life in God means to them. From the book *Hearts Aglow—Stories of Lepers by the Inland Sea* (out of print) I quote:

The year  
An uncut jewel is,  
Of matchless worth;  
Bringing along with it  
New heaven and earth;  
I long to dwell with God,  
Oh, through this year,  
Blessed with his blessing,  
May I live  
A life of prayer.  
—Miyachi Tsurue

## From Our Mailbag

The writer of our letter requested a program on home and foreign missions for her whole church and for a smaller group. We recommended *Processional*, of course. She replied after the two events: "We presented *Processional* twice, and it was very well received by both groups. We had an excellent reader, and, with the costumes and a few sound effects, the program was very impressive. I think it is a very practical publication, inasmuch as any group could put it on with very little practice and fuss. I hope our churches realize this and use it."—MRS. E. E. GATES.



Missionary Vida Post and seven of her seniors at Shokei in Sendai

# Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

## In My Father's House

By RUTH MAKEHAM

**D**AVID was not quite three. His big brown eyes, cheery smile, sunny disposition, and quaint "God bless you," endeared him to everyone at the Bethel. Perhaps he was a little more precious because of the series of tragedies that had happened in his home. Ten-month-old John was found dead in the home of a neighbor friend who was caring for him during the serious illness of his mother. Not long after, the father had a sudden heart attack, and within an hour lay dead on the kitchen floor. Five months later, David was born, bringing into his home a flood of joy. Everyone loved him from the moment he appeared at our Bethel camp—just eight days old. He became the Bethel baby.

As soon as David could prattle he kept us thrilled as he told Bible stories in his sweet baby way, but even more wonderful was the way he absorbed verses and whole passages from the Word of God. We loved to quote Scripture in the translation according to two-year-old David.

The most precious of all his words, which linger in our hearts, came from the Bethel baby on his very last night on earth. It was the night before Palm Sunday. He climbed out of his crib and into bed with his mother. It had been a long, hard day. She was dreadfully tired and had to be up by 5:30 A.M. to go to work. His arms encircled her neck, and, snuggling closely, he whispered, "Mommy, let not your heart be troubled. Do not be afraid. In my Father's house are many houses. I will show you the way. Good-night, Mommy. I love you. God bless you."

Mother was at work, brother and sister were at Bethel Sunday school and church service, and grandmother was busy with morning work and dinner preparation.

David climbed upon the window sill of his sixth floor home to watch the trucks in the street below. He loved trucks, especially the shiny red one Santa had brought him at the Bethel. Once mother bought some real dirt for it at the "Five and Ten," and gave him three tablespoonfuls at a time for his nice red truck.

Grandmother saw David, but, thinking it better to take him down rather than call, she paused for just a moment to lower the gas under the Sunday dinner. She turned. He was gone! Where could



Children at Bethel Kindergarten

he be? She had not heard him jump down! She called, looking to see where he was hiding! Then she looked up and saw the wind blowing the curtain. The window pane was gone. Looking down, there lay David ninety-seven feet in the street below. She will never know how she flew down those many stairs on her poor, crippled feet. He was rushed to the hospital. Mother was called from work and loved ones at the Bethel were notified. He lived three hours.

"Teacher," came Mother's voice over the phone. "He's gone! Please, may I come to you? I can't go home now!"

She came to pour out her grief. Brother and sister came also, and so we sent for that dear little grandmother. For five days we kept them with us in our little apartment.

That very first night when six-year-old brother was ready for his improvised bed after his bath, he knelt and prayed: "Dear Heavenly Father, this has been David's first day with you. He must have had a wonderful day with little Johnny and Daddy. Now David knows all about 'My God and I go in the fields together.'"

The mother's Roman Catholic friends and neighbors had never been reconciled to her baptism. They taunted her.

"How can you take all you do? What good does it do for you to be a Baptist? Look at all the time you give working at the Bethel. You even joined that church. Now look at all the trouble you have!"

These and similar questions have been pelted at this brave Christian mother. Her answers to these "Job's comforters" was like his, long ago: "The Lord giveth and the Lord taketh away." Often she quotes: "Underneath are the everlasting arms." When one asked why she did not just quit doing so much for the Boston Baptist Bethel, she replied: "If ever I need my Christ and my Bethel, it is now. If all my trouble had come before I knew Christ as my Savior, I never could have stood it. What would I do without my teachers and my Christian friends?"

The Bethel has never had a more faithful member or a more willing worker. Her own aching heart finds release in working with the little ones in kindergarten. Many cannot fathom such faith, but her life is counting for Christ. There are times of loneliness, but her greatest comfort and challenge comes through the last words to her from little David:

Let not your heart be troubled,  
Don't be afraid.  
In my Father's House are many houses,  
I will show you the Way.

And her own heart replies:

This earth will pass and with it common trifles,  
But God and I will go unendingly.

## Glimpses of Bethel Work

By ANDREW HALKO

Founded by Phineas Stowe, the "Father of Charity" over one hundred years ago, the Boston Baptist Bethel still stands in as strategic position today as in the days of the past. Located in the historic North End of Boston, it is meeting the needs of the people in this overpopulated area: immigrants, itinerants of land and sea, destitute families, and wayward, broken men. Thousands of articles of clothing and cans of food are distributed.

An experienced staff, assisted by four pre-ministerial students, carries on a well-directed program for the spiritual and social development of the over 2,100 members of the Bethel. Students from Harvard College, Gordon College of Theology and Missions, and Andover Newton Theological School, give of their knowledge, skill, and time. In health clinics, stage productions, and other activities they add a distinctive physical and cultural aspect to the work.

The Bethel is a member of the North End Council of Social Agencies of Boston, the American Youth Hostel Association, the Boston Council of Seamen's Agencies, the National Council of Seamen's Agencies.

The director of the Bethel is the Protestant chaplain of the juvenile court of Boston, in cooperation with the Boston ministerial association and the council of churches.

He also is a member of the mayor's committee on Boston rehabilitation.

Aside from the threefold program of the Bethel—Baptist church (Italian and English), mission for men, neighborhood community center—it serves in manifold other capacities. Notable among these is its service as the Boston Youth Hostel. During the past year, close to one thousand over-night stays were spent at the Bethel by members of the youth hostels. Many of these were in supervised groups from private schools. Visits to homes and places of interest in the neighborhood have been of cultural advantages for both the hostellers and the Bethel families.

### Effective Bible Application

Grant Williams, student at Andover Newton, and boys' worker at the Bethel, was thinking of the many possible temptations for stealing to which his intermediate boys were subject. His stories for the day were built about the Eighth Commandment. He finished the stories by adding that if one has stolen, repentance and restitution are necessary if one desires to get back into the good graces of God and man.

Mr. Williams said later that he little thought that his statement had made an impact on the fifteen restless boys in his group that day. But one boy followed him very closely that afternoon. Just before leaving the building, this boy put three rings into Mr. Williams' hand. He said that these were val-

uable rings and he wanted him to hold them until he could tell him the story later. It took all his courage to release them.

The story was told later that the rings had been stolen from another social agency in the neighborhood. Their total value was \$600. A sizeable reward had been offered for their return. No reward was accepted, but the worker to whom the rings belonged rewarded the boy for his courage in rectifying his mistake by offering to pay his summer camping expenses.

### Direction Given

A former Bible preacher, now an alcoholic, and his family moved into our neighborhood from the south. In metropolitan Boston one family out of ten moves every year. So it was with this family. But during this year, their only daughter participated in the released-time education program, church and Sunday school, clubs, and served as a volunteer helper almost every afternoon after school. Upon confession of her faith, she was baptized and became a church member. The mother, who is now supporting the family, had her letter transferred to the Boston Baptist Bethel Church.

The daughter is one of our most promising young people, planning to go into nurse's training and become a missionary. She has taken a strong stand against much that is questionable in the conduct of her associates. Though of a friendly nature, she has dropped the friendship of other young people who have made fun of her high moral stand.

Living in squalid poverty and with a drunken father, from whom she suffers much abuse, she is doing all she can to raise herself to higher levels. She constantly shows more Christian growth. One of her outstanding faults has been her prejudice toward other races. Not long ago she proudly reported: "You know I am doing something I never thought I could do. I have some Negro girl friends, and they're nice!"

What Bethel is doing today is but a fraction of the ever-outreaching work it is hoped it will be doing tomorrow.



Boston Baptist Bethel ministers to the spiritual needs of the people



## MISSIONARY AND STEWARDSHIP EDUCATION

### Teaching Stewardship

"The concept of 'my' and 'yours' must precede the concept of sharing. This poses the basic problem of Christian education. The normal, self-centered attitude of children must not be allowed to grow into selfishness. The 'my' of childhood must become 'our' and 'your' and above all 'Thy.' This is the essential problem of stewardship education."

It is with this insight that Glenn McRae, editorial chief of the Disciples Board of Education, deals with the problems of stewardship education. He sees this responsibility as a long-range program, both integral in the program of Christian education and having its specialized emphases. It involves an understanding of stewardship and of educational philosophy and method. It is the basic orienting of the individual to God, to himself, and to his world. This is basic to the gospel and to his developing Christian life. It needs to become an essential part of all that he is taught and that he practices.

The first five chapters deal with an understanding of stewardship, in its widest and yet tangible and specific terms. From a biblical interpretation in the first chapter, Dr. McRae proceeds to discuss the wholly dedicated life, its relation to material things, and the monetary and service expressions of this commitment.

The second five chapters deal with the need for education in stewardship, the church's responsi-

bility, and the program as they relate to children, youth, and adults.

These would lend themselves to two first-series courses of five lessons each, or one second-series course. Questions interspersed throughout the chapters and suggestions at the end of the chapters make the book more useful to the teacher. The book is good reading, however, and would be extremely valuable in the hands of the pupils. Sunday school classes using electives, leadership education classes, midweek study groups—all will find a stimulating and helpful book in a needy field.

The publisher is Bethany Press, and the price is \$1.25 in paper binding.

### World Day of Prayer

In 1954, the World Day of Prayer was observed in more than 19,000 communities in the United States and in 119 countries around the world. This year the World Day of Prayer service will be held on Friday, February 25. The theme is "Abide in Me."

Among the materials available are the worship program, the children's service, a guide for leaders, a filmstrip entitled "The World Day of Prayer Mission Projects," and a speaker's sheet.

Order all materials suggested from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd St., New York 10, N.Y.

All orders should be received in New York before February 11.

### Brotherhood Month

Through the nation-wide observance of Race Relations Sunday—held annually on the second Sunday in February—churches and communities stimulate and sustain continued programs which provide for better human relationships.

Growing steadily in all of the forty-eight states and reaching into Hawaii, Alaska, and the Canal Zone, Race Relations Sunday emphasizes basic problems and the responsibility of all Christians to apply brotherhood in every aspect of life.

Literature prepared for the use of the churches on February 13 is built on the theme "... Brethren ... dwell together in unity." It includes an annual message from the National Council of the Churches of Christ in the U.S.A., a worship service prepared by Truman B. Douglass, and programs for children, youth, and adults prepared by Frances M. Hill, a youth committee, and Richard E. Lentz. In addition to these materials there is information for speakers on Chinese-Americans, Indian-Americans, Japanese-Americans, Negro-Americans, and Spanish-speaking people. A bulletin for use in the church's own worship service is also available.

The above materials should be ordered from the Department of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 120 East 23rd Street, New York 10, N.Y.

### America for Christ Offering

The churches of the American Baptist Convention are becoming accustomed now to the offering in February for the work of The American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, and The Board of Education and Publication. This offering, like the World Fellowship Offering, is to meet actual home-mission needs not covered in our annual Unified Budget.



The American Baptist Convention, through its Council on Missionary Cooperation, prepares the materials; namely (for children, primary, and junior) a picture-story folder and a coin holder that will be introduced in these departments on Sunday, February 6; (for youth and adults) a pictorial booklet and offering envelope for individual use, and a turn-over chart for group use. All the materials mentioned above are sent in quantity to the pastor of the church and they should be in your church between January 10 and 15.

A much more satisfactory response will be made if attention is given to an effective use of these materials. They are designed primarily to educate the entire church constituency in this important phase of our missionary opportunity and responsibility, and in stewardship.

The committee on missionary and stewardship education in the church can assist tremendously in the presentation of this work. The chairman of missionary education for children can work with the chairman for children's work and the superintendents of the primary and junior departments to plan how the picture-story folder for children will be introduced and used. It is suggested in the folder that it be introduced in each department at least two weeks before the offering is to be received. The chairman of children's work will wish to make detailed plans with the department superintendent for presenting the material found in the folder, and for receiving the offering worshipfully in each department on Sunday, February 27. The youth and adults will want to develop interpretations of our work in the cities on three Sundays, February 6, 13, and 20. If there are separate departments, this will need to be done in each department. If these two groups normally meet together for some part of each Sunday morning, the presentation can be made then.

One type of presentation might, on the first Sunday, have a panel of three or four present the problems of mission work in our metropolitan areas as found in Chapter I of the *Mission to City Multitudes*,

by Lincoln Wadsworth. Additional references from the *Book of Remembrance* will be helpful.

On the second Sunday, four persons might each tell from Chapters II, III, IV, and V of Dr. Wadsworth's book, what kind of work is being carried on by the Home Mission Societies to meet the above problems.

On the third Sunday, the pictorial booklet may be used as a preparation for the receiving of the offering on the following Sunday. Remember not to use over eight minutes in any of these presentations.

A second type of presentation may be based on the pictorial booklet. The statistics in this booklet might be shown in placard form, contrasting the "challenges" with the "responses," as found in the program of the American Baptist Convention.

On the second Sunday, five persons might say a word about each of the five leaders described in the booklet, or other leaders known to the church who have been trained and developed through the ministries of our home-mission work.

On the third Sunday, the pictorial booklet itself and the turn-over chart may be used to review what was presented in a different fashion on the previous two Sundays. Be careful to see that envelopes are distributed to all pupils.

One Sunday school which made a careful presentation of the World

Fellowship Offering reported that, whereas previously it had never received an offering, this year it received \$68. Another Sunday school and church reported an offering this year four times larger than it had ever received, because it had interpreted the program to every person in the Sunday school and church for three Sundays prior to the offering. This is good missionary and stewardship education!

## Wright Studio Accessories

Many interesting accessories are being created and made available for use in schools of missions by the Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind. These include:

The City Puzzlemat, a full dinner-sized placemat (15" x 10"). Entirely different from all other Wright Studio puzzlemats, it provides an excellent introduction or climax to the city study. It has several decoration and program-building uses, as described and illustrated in "Creative Uses for City Accessories" (see below). Use the puzzlemat for unforgettable meetings!

The City Doily, which may be folded as a "stand-up" favor or place card, is six inches in diameter and is printed in blue and yellow, to match the puzzlemat and the global napkin. In its original form, the design of the doily has the confused look of some of our cities, but in it, as in real cities, are the makings of a glorious city. The doily is sold only with the puzzlemat.

The Globe Napkin, appropriate because cities all over the world have the same problems and virtues. And in all the larger cities are found most of the twenty-eight nationalities pictured on the napkin. Today the world itself has become like a large city. Some in your group may have used the napkin last year, but they should enjoy using it again.

"Creative Uses for City Accessories" provides four pages of ideas. Patterns and instructions for table and room decorations, as well as suggestions for special program features will help make your "city" affairs unique and enjoyable.

Write to Mrs. Rose Wright for an order blank.



January ..... Exodus  
February ..... Titus, Philemon  
March ..... Numbers

# MISSIONARY AND STEWARDSHIP EDUCATION - *The B.Y.F.*

## Guild News Flashes

### A Guild Booth At Kansas State Convention

Guild girls of the Wichita Association set up a booth in the exhibit hall during the adult state convention. White posters with blue and gold lettering proclaimed that "Guild Girls Go," "Guild Girls Grow," "Guild Girls Glow," and "Guild Girls Give." The girls themselves made over two thousand favors, one of which was given to each person who visited the booth. On Wednesday night when sixteen hundred people were present at the convention, four girls were stationed at each of the exits to hand out attractive guild flyers as people left the session.

Great interest in the guild program was evidenced by pastors as well as by many women. The girls discovered that although only six chapters had been reported in Kansas last year, there actually are more than thirty groups in the state, with several new chapters in the process of organizing.

### What One Chapter Has Accomplished

The Fellowship Guild of the Trinity Baptist Church, Wichita, Kans., Mrs. J. L. Robbins, counselor, has an unbelievable report of achievements since January 1, 1954. They sponsored an association-wide house party last spring, which seventy-five girls attended; they sent Mrs. Robbins to the national guild house party, with all expenses paid (Mrs. Robbins drove and brought five of the girls with her); they sent 137 articles of doll clothing and nine dolls to Weirton Christian Center in August; in September they mailed a large illuminated picture of Bethel Neighborhood Center, Kansas City, Kans., to be used in their youth chapel; in November they drove across the state to visit Bethel (forty girls made the trip); and as a Christmas project, they sent thirty-five

dolls, with complete wardrobes, made by the girls, to Bethel. In actual cash this one chapter has spent almost \$300! What a story of missionary education in action!

### West Virginia Leads In Number of New Chapters

One night last fall the state world-service secretary, Mrs. Harold Huffman, met with girls and counselors of the Baptist Temple, Charleston, W. Va., to help organize a new Fellowship Guild chapter. Mrs. Huffman writes: "They had a fine program planned and had invited guilds from churches in Charleston, St. Albans, and Dunbar. We had a lovely fellowship dinner, done in guild style and colors. I found that the new group was well on the way in their organization."

On November 1, 1954, West Virginia led the convention in the number of new chapters started this year. Including the chapter at Baptist Temple, Charleston, eight groups have been organized.

### Guild Flourishing In Chicago

Girls and counselors representing sixteen chapters met at the Second Baptist Church, Chicago, Ill., recently for a get-acquainted session with Isabelle M. Gates, national director of the Fellowship Guild. Plans for the meeting were made by Mrs. H. A. Thomson, world-service secretary for the Chicago Association. Presiding was Holly Baumgarten, guild chairman for the association. A meaningful devo-

tional period was led by Joan Newberry, of the Irving Park guild. Mack McCray, former director of Christian education for the Chicago Baptist Association and now executive secretary of the Northern California Baptist Convention, spoke convincingly of his deep belief in the value of the guild program. Mr. McCray said: "Nothing in our convention has been neglected to such hurt to our total work as has the guild. I am glad that in Chicago the program is once more on the upswing."

Exquisite blue ceramic Love Gift containers, heart-shaped and decorated with a tiny white rosebud, were presented to Mrs. Thomson and Miss Gates by the girls of the Hi Guild of the Warrenville Baptist Church, Mrs. Cecil Wagstaff, counselor. These lovely gifts were designed by Mrs. Wagstaff. Each girl in the chapter has a similar container for her personal Love Gift.

The number of Fellowship Guild chapters in Chicago is rapidly increasing. Last year Mrs. Thomson, with Mr. McCray's help and cooperation, assisted in the organization of one new group each month for twelve consecutive months.

### Contribution of State Cabinet To B.Y.F. Convention in Oregon

Traditionally, the opening worship service at the Oregon B.Y.F. convention is led by the state guild cabinet. This year the convention theme "So Send I You" was used to challenge B.Y.F.'ers to understand how Christ is sending his followers into the city to work in Christian centers, into all the world to feed the hungry through the S.O.S. project, to college campuses to find lonely students from other lands.

### What Does E.S.F.G. Stand For?

The Eleanor Smith Fellowship Guild girls of the First Baptist Church of Sioux Falls, S. Dak., caused a good deal of comment at the B.Y.F. state convention. They

### Skit on 'The City'

"The Light Shineth in the Darkness," by Ethel F. Brown. Price, 10 cents. Order from Helen C. Schmitz, Woman's American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N. Y.



appeared with ties of blue ribbon on which the letters E.S.F.G. had been sewn. When asked what the letters meant, the girls told their questioners about their chapter, their fine counselor, Mrs. William DeWitt, and the fun they have at monthly meetings. The ties were simply and inexpensively made by the girls. They bought lengths of ribbon and gold beads at the "dime store," sewed the beads to either end of the ribbon, and created a new guild insignia! After the convention the girls wore their ties to high school one day and had a great time explaining what the guild is, and why their chapter is named for one of our newest foreign missionaries appointees.

### State Officers Select Uniforms

In the December issue of *MISSIONS*, you read in these pages the report of the Minnesota guild house party. Carol Jenson, state guild chairman, writes that enthusiasm for guild has reached a new high peak as a result of the house party. Says Carol: "At a recent meeting of our state guild commission we chose our uniforms. The four officers will have jumpers of blue which will be worn with ship and shore long-sleeved white blouses with French cuffs. The jumpers will be of blue wool and our cuff links will be blue stones on gold. We will wear blue ties made of the same materials as the jumpers, and will always wear our guild pins. For summer, we will be wearing white dresses and blue capes, the ones we used for the worship service at the woman's day program in Minneapolis last year. But, we are not thinking only of clothes. The state B.Y.F. has given the guild the responsibility of sponsoring the S.O.S. for the whole B.Y.F. We have set a tentative goal of \$250 and hope to go way over it."

Carol reports that the Clarks Grove Guild (picture in December *MISSIONS*), which presented "A Panorama of Peace" at the Minnesota house party, secured costumes for each of the countries represented in the United Nations pageant and presented the fifteen-minute dramatization for the special United Nations assembly at

Albert Lea, Minn. They have also given it several other places for special meetings. (See page 46, December *MISSIONS*.)

Copies of "A Panorama of Peace" may be secured from the B.Y.F. office, 1703 Chestnut St., Philadelphia 3, Pa. Price, 15 cents each, two for 25 cents.

### Missionary Conferences Held in Indiana

This year for the first time the Baptist Youth Fellowship of Indiana held district missionary conferences throughout the state. At each conference a foreign missionary reported experiences and events on his field, a representative of a Christian center in Indiana told of our missionary efforts closer to home, and a representative of the Woman's Mission Society spoke on "The Education of Youth in Missions." In addition, the B.Y.F. relief project S.O.S. was enthusiastically presented.

While these conferences were designed particularly for B.Y.F. presidents, world-outreach chairmen and advisers, they proved to be greatly stimulating to all who attended.

Each of the conferences was held on a Saturday in October. The program began at 10 A.M. and closed at 8 P.M. with a missionary challenge and dedication service. Foreign missionaries who shared in the conferences were Eva M. Shephard, of the Belgian Congo; Rev. and Mrs. Fred G. Christenson, of South India; and Charles C. Roadarmel, of Bengal-Orissa.

In this year, when the theme is "Go Forth with Christ," the Indiana B.Y.F. took the powerful message of our Baptist world outreach to every district in the state. Results are bound to be exciting, and we expect the reports to be very encouraging. We urge other states to undertake this challenging project.

### World Outreach Confabs

A new pattern for the development of missionary interest on the part of young people is the world-outreach confab. The program, designed for a week end, is suited to a small group of carefully selected youth who will spend that amount

of time becoming acquainted with a home and a foreign missionary and, through them, with the missionary enterprise of American Baptists. Those invited to participate in such an experience ought to be the world-outreach chairman and one other person from a given number of B.Y.F.'s.

Last year, confabs were held in Massachusetts and Oregon. Mrs. Edith Zibelli and Arthur Maye, Christian education directors in Massachusetts and Oregon, respectively, reported that the confabs held in their states were among the most significant of the year.

This year, confabs were set up in Colorado and Southern California. Approximately twenty-five young people attended in each state. Mary Opal Crone, of the Lincoln Christian Center, Sacramento, Calif., and Thorbjorn Olsen, of the Scandinavian Seamen's Mission, San Francisco, Calif., served in Colorado. Mrs. Charles Manley, formerly of South India, and Veldon Patton, of the American Baptist Home Mission Society, served in Southern California. Miss Crone and Mr. Patton wrote enthusiastically about their experience. They are confident that some of the youth who attended these confabs will be among those appointed to missionary service in the years just ahead.

In the closeness of a small group, young people may feel free to ask their missionaries any question. They find that missionaries are just people," but people whom God has called to do a particular task. They begin to understand some of the gigantic problems which missionaries face. They also learn that missionaries know a special kind of joy. All of this happened to the young people who were fortunate enough to be invited to the world-outreach confabs in Colorado and Southern California.

If you are interested in planning a world-outreach confab in your state, contact your state director of Christian education. Ask him to schedule such an event in cooperation with the B.Y.F. and the Council on Missionary Cooperation. Or write for further details to Isabelle M. Gates, 1703 Chestnut St., Philadelphia 3, Pa.

# MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

## America for Christ—Reaching Multitudes

The month of February will be home-missions month, when all the people in our churches will be thinking about our responsibility to the multitudes in our country and in other countries where American Baptists carry on a program of home missions. Our part in the program is to educate our children, young people, and adults to our home-mission task, interpreting the existing program and the great needs that still present the most challenging opportunity to win multitudes to Christ and to enlist in his service.

On our mission fields in Latin America, boys and girls flock to our Sunday schools and to the vacation church schools. In new communities, Christian centers, and rural areas, boys and girls are eager for the story of Jesus Christ. We need to help boys and girls in our churches feel a part of the great world-mission task of our churches as they strengthen the present program, and make possible an even greater ministry.

The children's material is a picture folder "Let's Visit a Christian Center," with cut-outs to be pasted on, and a coin box made to look like a Christian center building. These materials are sent to

each church in quantity. Be sure to talk to your boys and girls about the America for Christ Offering early in February. Give to each one the picture folder and the coin box. Suggest that the picture folder be placed on the worship table at home, or in a place where it will be seen and be remembered daily. Encourage your boys and girls to pray daily for our Christian center boys and girls. Help them to see how to put the coin box together. You might suggest they run scotch tape along the edges to make it stronger. You may want to mark on the box the date it is to be returned to church school. On the back of the box there is a place for boys and girls to keep account of the money in the box. The scale goes up to and includes one dollar. As the children place their money in the box, it is suggested they use a red crayon and color in one block for each ten cents they put into the box.

Be sure to plan with the pastor to have the children's gifts received and dedicated along with the total church giving on the Sunday the America for Christ Offering is received.

So that department superintendents may have some fresh home-mission stories to use with boys and girls during February, on the next page is the story "Christ in Haiti." Another story or two will appear in February MISSIONS. Pictures and stories from the picture sets "The Bible Travels Today," "When Children Worship," and "Missionaries Help Boys and Girls"<sup>1</sup> are excellent. These will give teachers some visual materials to enrich and expand children's understanding of present needs. The filmstrip "Jimmy Finds City Friends,"<sup>2</sup> will help boys and girls see a Christian center at work.

<sup>1</sup> Order from nearest Baptist book store.

<sup>2</sup> Order from nearest Baptist library of visual aids.



### Children's Service



WORLD DAY OF PRAYER  
February 25, 1955

## World Day of Prayer

February 25 is the time set apart for the whole Christian world to participate in a united prayer concern. The Children's service is especially prepared by Mrs. Margaret H. Webber, wife of our general missionary in Puerto Rico, and a trained children's worker. You will find this to be a very beautiful prayer service that will help boys and girls to feel that they, too, are a part of the Christian fellowship.

The service may be used in Sunday church school, either the Sunday before or immediately following Sunday, February 25, if there is no community World Day of Prayer service for children.

This service may be purchased for 5 cents a copy, directly from the General Department of United Church Women, World Day of Prayer Committee, 156 Fifth Ave., New York 10, N.Y.

## Christ in Haiti

Eugenie was a very fortunate little Haitian girl. Her father was Antoine the Bocore, the richest witch doctor in the district. He had

more goats and pigs than all the rest put together.

Eugenie wore shoes and she had two dresses—one to wear to market when she went with her mother, and one to put on when she came home. She used to love to go to market in her bright print dress and her real leather shoes. She learned to bargain, to buy, and to sell. She learned that if she ever bought a can of rice or peanuts she must first look to make sure that there was no false bottom in the can. She learned how to tell if eggs were fresh and chickens fat. And she learned to walk proudly home, her market basket balanced carefully on her head.

On Saturday nights Eugenie learned to dance to the music of the voodoo drums and the rattling cha-cha. On certain other nights she was shut in her room in her father's large mud-walled hut while strange ceremonies were carried on in the voodoo temple across the yard. This temple interested her greatly. Oftentimes she went in on sunny days, when she did not fear the dark and the evil spirits she was sure were lurking in the shadows. She loved to handle the images of the serpent goddess Erzulie and the serpent god Damballa. She wanted to play with them, as she had no dolls, but her mother would not let her.

Across the path from Eugenie's house lived Marie. She had no shoes. Marie had only one dress. She never went to market, for she never had any money or anything to sell. But Marie had something else. She was a Christian. Every Saturday afternoon she went to the home of another Christian, where a teacher from the mission came to tell of Jesus, by using pictures and stories. It was there that Marie first saw a picture. It was there that she learned about Jesus.

Marie used to invite Eugenie to go with her to the class, but Eugenie's father would never let her. Marie used to tell Eugenie secretly all the lovely stories she had heard—and Eugenie longed to see the pictures, too.

Eugenie's father hated Marie's father, because Marie's father used to pay him many chickens for the false medicines he had prescribed

for Marie's family whenever they were sick. But now Marie's father was a Christian, and the witch doctor was angry at having lost a good customer. He longed to stop all this Christianity business, for his trade was certainly not what it used to be.

One day Eugenie was helping her mother cook dinner—rice, red beans, green bananas, sweet potatoes, and a big piece of goat meat—all together in one big black kettle, set on a heap of stones, between which a wood fire burned brightly. Eugenie took the long wooden spoon and stirred the boiling mixture briskly. As she leaned over to look in, somehow her foot moved one of the rocks holding the big kettle and it tipped and then turned over, the hot soup and steam pouring out over her little feet. Her screams soon brought her mother and father, who carried her inside the hut and lovingly did their best to stop her pain. Her father, with his witch doctor's skills, prepared salves and teas for Eugenie. He wrapped her feet in big banana leaves and tied them with special "charmed" cords. In spite of all this, however, Eugenie moaned and tossed with pain and then with fever.

When her father took off the leaves the third day, he was shocked to see that the many burns were beginning to be infected, and he was at a loss as to what to do. As he stood pondering in the doorway of his hut, little Marie appeared before him.

"Good day," she said politely. "May I see Eugenie?"

The witch doctor waved her in, but in a minute she was out again.

"Eugenie is very sick, but I know someone who can help her. Won't you come and let my father take you to the mission to find the missionaries? They know lots of wonderful remedies, too," she added, discreetly.

The witch doctor turned his back on Marie. He had thought of this himself, but the shame of it would be too great for him to bear.

"They won't come here to my house," he said, gruffly. "They know who I am."

Marie pleaded with the witch doctor, because she loved Eugenie very much and wanted her to get well.

"Oh, yes, I'm sure they will. You see, Jesus tells us to love and help everyone, even those who hate us."

"It would be better if I carried her down, even if it is far; for they will not come," he said, decisively.

And so the proud witch doctor started down the long trail to the mission station, carrying his little daughter tenderly in his arms. Marie and her father walked behind him.

It was almost dark when they arrived. Marie ran ahead, and as the big witch doctor approached with his burden, the door to the dispensary swung open to greet them. A Coleman lantern soon appeared, and in the brightly lighted, clean white room, the missionary nurse unwound the charmed cords and the dirty leaves from Eugenie's aching feet. She quickly cleaned the burned area and applied the necessary medicines. A penicillin shot to destroy the infection was administered, and then the nurse smiled up at the anxious father.

"She'll be as good as new in a few days, Monsieur Antoine. I'll come up every day, though, just to make sure."

Antoine said, haltingly, "I don't know how to thank you, Madame. I thought you would not want to help because you know who we are. I am a very bad man, you know."

"Monsieur Antoine, you may be a bad man, but I see you love your little girl. And God loves you just as you love Eugenie. It makes him sad when you do wrong and do evil things against him, but he loves you. And I pray that you'll come to know, some time, the joy of loving him."

"I don't know, Madame. But at least I can let Eugenie come to your class on Saturdays. She has wanted to go for a long time. I guess it won't hurt her."

"Thank you, Monsieur. I'll see Eugenie tomorrow."

And now Eugenie and Marie are happy friends. Every day they play together. And on Saturdays they go down the path, hand in hand, to hear another story about Jesus, who said, "Love one another, even your enemies."

IVAH T. HENEISE

*Limbe, Haiti*



## National Council of American Baptist Women

MRS. MAURICE B. HODGE  
President

MISS VIOLET E. RUDD  
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

### Nominations Are in Order

By MRS. W. HERBERT GRANT

**I'LL BE GLAD TO!"** What music to the ears of a nominating committee! Some committees have a very high average of "hits," while others are discouraged by a long record of "misses." Is there some secret hidden in the committee itself which makes the difference?

Its members, of course, have been carefully chosen to represent the entire group; but they will need to get names from chairmen of circles or Sunday school classes who have seen leadership possibilities in members not widely known. This will prevent an annual redistribution of the offices within the same small coterie of tried and true leaders. (Circle chairmen, please note that you should be using new people who may thus develop abilities which the larger organization will need later.)

Now, we have a nominating committee made up, not of all the available leadership material, we hope, but of women who know what each office demands, and who feel deeply the importance of their function. Their work will be no hit-or-miss affair; their decisions will be made under the guidance of God's Spirit, sought frequently in prayer. They will select some experienced and some new leaders, using younger women in suitable places. Ideally, half the officers will be serving for another year and will help the new ones.

So, you are a member of the well-chosen nominating committee. You and your colleagues have prayerfully selected candidates for each office, and you have been asked to approach several to secure their consent. Face-to-face interviews, previously arranged, are more likely to succeed than telephone conversations, or "by-the-way" encounters. You want your

prospective nominees to know that their selection was the result of an earnest effort to command the best possible leadership for your group. And do not make it sound too easy! Give a resume of definite duties, using the "Leader's Guide" if it applies. Whether the office is large or small, make it clear that we are all workers together with Christ.

"I'm too busy." "My health is poor." "I have never done anything like that; I'd be afraid to try." "I just don't have what it takes." How will you meet excuses? The final decision must rest with the candidate, but she *may* argue herself into changing her mind if you encourage her to talk about it a little. It is just possible that she would *like* to come out of the kitchen for a change! Too busy? Is she keeping first things first? (The answer is her own, remember.) Could her calendar be cleared in a worthy cause? Or, will she *save* time next year for women's work? As for health, no one can judge for another, but some specific demand of the office might be lightened by choosing an assistant or a committee. Or, another office might fit the health-situation better. Check with your committee in such a case.

One who fears to try anything new may simply dread the unknown. An enumeration of the duties, each of which may seem quite possible in itself, will often allay fear of the unfamiliar. A promise of help from you or from the outgoing officer may be enough. A friendly

former officer can give real encouragement to a novice. One society has an informal committee made up of all of its former presidents, committed to boosting, not belittling, their successor. A real morale builder, these "friendly exes"!

The woman who feels she does not have what it takes may be a better risk than the one who thinks she can do the job with her left hand. If the hesitator knows that the outgoing officers had the same feeling when they began, and that no one is expecting perfection (only devotion), she may be encouraged to accept—especially if she remembers that her service is "unto the Lord" and "in his strength."

When shall the nominating committee take "no" for answer? It is a mistake ever to over-persuade a prospective nominee. Her voluntary commitment will enhance her sense of loyalty. It is better to challenge an unwilling candidate to be a faithful follower than to insist on her being a reluctant leader. There is always the chance that "no" is the *right* answer. But it should not be glibly made. Pray together about it; encourage a conference with her family, and ask for a date on which you can expect her answer.

Do not let anyone feel that she is doing you a favor by accepting, or letting you down by refusing. The society, the church, the kingdom—and her own spiritual growth—these are the principal considerations. An experience of failure might be devastating to her, while success in a more modest undertaking this year may prepare her for larger usefulness in the years to come. If she feels that her interests and capabilities lie in a different field, try to use her there as an assistant or understudy, with a definite view to responsibility at a later time. Let her feel that she is a valued and loved member of the group, no matter what her answer.

Do take "no" for an answer from at least some of the "fixtures." The longer a woman has been in the same office, the harder it is to secure a successor. Let her have a new job, give her ample recognition for her valued service, and enlist her support for her successor.

*Attention, Women!*

Watch This Space  
Until May, 1955!

# The Woman's Society

## SUGGESTIONS FOR YOUR MEETING

### City Paths

By MRS. H. H. NICKERSON

#### Devotional Thoughts

[It is suggested that these devotional thoughts be given at the beginning of the program.]

As American Baptist women we have chosen for our theme "We Will Walk in His Paths." Let us ask ourselves: What are "his paths"? Where do they lead? What must we take as we travel them? What does it cost?

As we search the Gospels for our answers, we see Jesus walking many paths. Here are a few of the references: Matthew 9: 35-36; 13: 1-2; 14: 13-14. Mark 1: 21-22; 2: 13-14; Luke 8: 1; 9: 10-11. These give only a brief glimpse of a few paths our Savior trod. Did you see where they led? [Mention areas of human need.] What did he take with him? [Mention love, forgiveness, etc.] What did it cost him? [Mention time, strength, etc., and, finally, his life. Close with the thought that if we are to walk in his paths, will it not cost us also?]

#### Program Suggestions

If we are to "walk in his paths" we cannot bypass our cities, for they are the greatest areas of need. There are many city paths. To be sure, they are not called paths. Sometimes they are called alleys, or streets, or boulevards, or thoroughfares—but always they lead to boys and girls, men and women who need Christ.

Did you know that almost two-thirds, or 64 per cent, of our fellow Americans live in city areas today? It would take a myriad of adjectives to describe these city-dwelling Americans; for no two are alike. Too, they run the gamut of life's experiences. There are those to whom living in a city means a fine living; rich opportunities to enjoy good music, art, drama; unprecedented avenues for education; wonderful privileges of worship and Christian learning. But, to others,

life in a city means poverty and suffering, disillusionment, and heartache.

To meet this sad, broken group, we must walk down dirty streets filled alike with playing children, refuse, and trucks. For many years, thousands of faithful Christian workers have followed Christ down these "paths" and have found suffering, need, and pain. These missionaries have stopped along the path and built a refuge, a Christian center, where people have found faith in God, hope for the future, and love as a way of life.

There are forty-nine Baptist Christian centers, with a total monthly attendance of over 100,000. Let us pause by one of these centers for a while. [In the program packet the folders "Sandals in City Shadows," "Lighting the City Shadows," and "City Skylines," pp. 3-4, contain excellent material to be used here. Also, "Home Mission Digest," V, pp. 6-9, 46-48; and MISSIONS, Sept., 1954, pp. 44-45. It is suggested that here and in similar places throughout the program another person relate the story.]

A similar, but new, approach to the problems found in our slum areas is called the Protestant parish program. Here there is no "center" building, no set pattern, but needs and problems are met individually (Mission to City Multitudes, by Wadsworth, pp. 30-38). Sometimes it is felt that cooperation with other denominational home-mission agencies can be more effective than working alone. One of the most dramatic and thrilling examples is the East Harlem Protestant Parish in New York city (How, pp. 35-39).

The paths which Jesus trod sometimes led among people of other races—the Syrophenicians, the Samaritans, and the Greeks. If we are to walk in his paths we, too, must walk among those whose national or racial background is different from our own. Of the forty million people who have come to our country as immigrants, many

have found their way to our cities, and here our missionaries have ministered unto them.

Approximately twelve hundred churches have been established among the foreign-speaking groups by our American Baptist mission agencies. The list of these national groups is noteworthy. Most of these churches are now bilingual, and all, except a few, are now self-supporting. Some have become "inclusive," admitting members from other national and racial groups, and thus, in turn, doing a missionary job themselves. (See Mission to City Multitudes, by Wadsworth, 42-53; Home Mission Digest, V, pp. 30-32; and Home Mission Digest, VI, pp. 66-67.)

Some of the paths in the city we must walk, if we would follow Christ, are new. The last ten years have seen the greatest population shift from rural areas to the city; yet the planting of churches in our cities has not yet kept up with the growth of population. Churches in the past have been started by chapel-car missionaries or by other churches, and today it takes even greater planning and resources. As Baptists, we have Churches for New Frontiers, through which we are trying to raise \$8,350,000. (Ask your pastor for literature on this program. Also see Home Missions Digest, VI, pp. 34-36; pp. 90-91; and MISSIONS, Oct., 1954, p. 28.)

As we have thought of these city paths, have you seen how you may walk down them, too? Whether you live in a city or not, there are things you can do. Pray—for definite city mission projects and specific city missionaries. Give—to our American Baptist Convention, sacrificially and regularly, and now to Churches for New Frontiers. Learn—read about city missions in MISSIONS, Crusader, and Baptist Leader.

But you in the city can do more; for volunteer workers are needed in Christian centers and other mission projects. Also, in your neighborhood and your apartment there are people who are lonesome, who need Christian friends, who will welcome an invitation to church.

[Close with the hymn "O Master, Let Me Walk with Thee," and a prayer.]

# News FROM THE WORLD OF MISSIONS

## World Mission Fair Held in Cincinnati

**Price Hill Baptist Church Has Colorful and Informative Three-Day Program; with Exhibits from Many Lands; Consecration Service at Close**

By RITCHARD E. LYON

For many years, Viola Hartman, a member of the Price Hill Baptist Church, Cincinnati, Ohio, had dreamed about developing in her community a missionary event similar to one that had been held on a city-wide basis in 1912.

The idea was presented to the newly organized business and professional women's missionary group, of which Mrs. Tony Dietrich is president. The group began at once to make plans for the World Mission Fair. The Women's Missionary Society and other groups of the church cooperated in the intensive efforts which were necessary to make the event a successful one.

### Colorful Exhibits

The heart of the fair was in the very complete displays from many foreign countries. Utensils, implements, articles of clothing, musical instruments, etc., were exhibited from the following countries: India, Assam, China, Japan, the Philippines, Hawaii, Africa, and Europe. There were also Mexican, Indian, and Alaskan displays, combined with home-mission projects. The displays, in the rooms of the educational building, were open Friday, Saturday, and Sunday. On duty at all times in the several booths were women of the church dressed in costumes of the countries represented in the exhibits.

In the Hall of Religion were materials concerning the mission work of all the major Protestant denominations. The American Bible Society provided an exhibit of Bibles in many languages, and the Hebrew Union College provided a valuable exhibit of ancient manuscripts and religious objects. There was also a Roman Catholic exhibit. The public library furnished books concerning various religions, and the

Y.M.C.A. and Y.W.C.A. provided literature concerning their international work.

### Varied Program

Each day had a varied program. On Friday night, when the fair opened, kodachrome slides taken by Rev. and Mrs. Tracy G. Gipson, American Baptist missionaries who recently returned to their work in South India, were shown, depicting their trip from New York to India and phases of their work at Kurnool. On Saturday afternoon, the children enjoyed learning games from other countries and making scrapbooks. On Saturday night there was a special musical program by some musicians from the West Hills Music Club, a quartet, and a soloist from the Trinity Baptist Church, Cincinnati.

On Sunday the messages were brought by W. A. Petzoldt, retired American Baptist missionary to the

Crow Indians, and B. Bruce Whittemore, executive secretary of the Council of Churches of Greater Cincinnati. On Sunday afternoon there was a tea honoring Dr. and Mrs. Petzoldt and missionaries from various denominations, either retired or on furlough, who were living in Cincinnati. At the evening service there was a "Parade of Nations," in which twenty-one people, either nationals of other lands or church members dressed in costumes of foreign countries, marched in and sat in the front of the sanctuary. Dr. Whittemore spoke on "Mission Work in Our City." Dr. Petzoldt brought a message on "Mission Work with the American Indians."

### Service of Consecration

The pastor, Ritchard E. Lyon, then brought the fair to a close in a brief service of consecration and of rededication to the missionary obligation of the church.

The committee chairmen for the fair were: general chairman, Viola Hartman; program chairman, Mrs. Frank Griley; exhibits chairman, Mrs. George H. Stinson, Jr.; publicity chairman, Mrs. Norman Weitkamp; Hall of Religion, Charles Endicott.



Examining some of the objects for the exhibits. Left to right: Mrs. G. H. Stinson, Jr., exhibit chairman; Mrs. Frank Griley, program chairman; Viola Hartman, general chairman; Ritchard E. Lyon, pastor



## Foreign Societies Vote to Integrate

**Six New Missionaries Appointed;  
Service Pins Awarded; Elmer A.  
Fridell to Succeed Dr. Wilson**

By KATHERINE L. READ

At their joint sessions at Buck Hill Falls, Pa., November 15-18, the boards of the two Foreign Mission Societies voted that integration of the societies proceed as rapidly as possible. A committee was appointed to search for a general secretary to head the work of the integrated society.

### New Missionaries

The A.B.F.M.S. took an action which marked a new departure, although not a new policy, in appointing as missionaries a couple, one of whom is of Oriental parentage. Mr. and Mrs. Harold Schock, presently serving as missionaries to the American Indians in Nevada, are designated to work in Rangoon, Burma. Mrs. Schock is the daughter of Chester Miao, a well-known Christian worker still resident in Shanghai, China.

Other new appointees who came before the board were: Margaret Alsen, designated to the Belgian Congo as an office-worker, Mr. and Mrs. Burton Wiedman, designated to Bengal-Orissa; and Mrs. Cecil Carder.

Due to illness, Mrs. Carder was not able to come before the board in May, 1954, when Mr. Carder was appointed. The appointment of Mrs. Carder at this time makes abundantly clear that the A.B.F.M.S. appoints the wife of a missionary couple on her own merits and qualifications, just as the men candidates are appointed.

### Pins and Buttons

The A.B.F.M.S. happily acknowledged its indebtedness to the W.A.B.F.M.S., which has long had the policy of presenting pins, when the former Society presented pins to the ladies and buttons to the men, to mark periods of twenty-five or more years of service on foreign fields. W. Drew Varney, in behalf of the board of managers,

presented these tokens to Rev. and Mrs. Bengt Anderson and Rev. Charles C. Roadarmel, and asked Mr. Roadarmel to take a pin to his wife.

Mr. Varney pointed out that Mr. and Mrs. Anderson and Mr. Roadarmel had been appointed as missionaries to Assam and to Bengal-Orissa, respectively, in the same year. Mr. and Mrs. B. W. Armstrong, now on their way back to the Belgian Congo, were the first A.B.F.M.S. missionaries with a service record of twenty-five years or more to receive these marks of appreciation.

### New Home Secretary

Jesse R. Wilson's resignation from the A.B.F.M.S. was accepted with deep regret. Elmer A. Fridell, presently on a field trip to Thailand, the Philippines, and Japan, was appointed to succeed Dr. Wilson as home secretary, beginning early in January.

Henry S. Waters, formerly a medical missionary in the Philippines, was elected as a board member.

### Stirring Address

V. E. Devadutt, of the chair of foreign missions at Ohio Wesleyan College, spoke on "Forces Operating in India Today." Referring to himself as "one of the fruits of Baptist foreign-mission work," he paid high tribute to the Baptist Union High School, which he attended in Rangoon, Burma, and to the influence of various Baptist missionaries on his life.

To all who listened to Dr. Devadutt's scholarly address, who sensed his deep consecration to the Kingdom of God, and who realized the high accomplishments of his life, there came a moving gratitude that, through their contributions to foreign missions, they had had some small share in helping Dr. Devadutt to attain his present stature.

Dr. Devadutt, who recognizes the difficulties in India ended his address with a plea for continued expansion of the missionary task, and a recognition that difficulties are not peculiar to our present age, but have existed from the earliest days of the missionary enterprise.

## Hindus Celebrate Diwali Festival

**Throw Goddess Kali into Ganges River—Fireworks and Merriment Abound**

By FRANKLIN D. ELMER, JR.

The day we reached Calcutta, the whole city was preparing to throw Kali into the river Ganges. Those who slept around the base of many a weather-worn British monument, and those who had no other home than a doorway of an office building at night, were joining with their wealthier and more fortunate countrymen to celebrate the annual Diwali festival.

### Images of Goddess

Thousands of clay images of the four-armed goddess Kali, with her tongue out and bloody heads of her decapitated victims held in her hands by the hair, had been erected in little shrines in alleys and open spaces all over the city. These had been the focal points for celebrations, with dancing and singing for many days, and now the great day had arrived.

At some mystic time during the celebration, the spirit of the goddess had departed from the image. Now the image was a dead thing, and must be thrown into the river even as the remains of all departed Hindu dead are given back to Mother Ganges.

### Fireworks and Merriment

As evening came, the darkness was broken with flashes and roars from rockets and fireworks of every description. They zoomed up out of the city streets, and off the roof tops of buildings in the congested center of the city, and from the lawns of favored homes, hidden behind high walls and iron fences. Fire balloons drifted over the city and came down in flames in unexpected places. And as the tempo of the fireworks increased, the booming of drums and the shouting of marchers rose to a deafening roar across the city.

In trucks, in bullock carts, and even in rickshaws, the images of the goddess were being brought to the

river. Some were simple, adorned only with a few paper baubles, but others were so elaborate they had cost thousands of rupees. All were marched through the streets, with a group of drummers pounding out an incessant heavy beat, and shouting, dancing men surrounding the fantastic funeral carriage.

Kali is the goddess of vengeance, and every image was the same—the goddess with her tongue sticking out through a sneering face, standing on the prostrate form of her husband Shiva, who had saved the world from her destructiveness, and surrounded by smaller clay figures crudely representing the demonic in the female element.

### Procession to Ganges

We followed a procession through the fire-lighted streets to the banks of the Ganges. The image was heavy, requiring the efforts of eight men to carry it on bamboo poles down to the river waters. Other men carried the smaller images, and did whirling dances as they made their way to the water. Moslem boatmen waited with their barges by the water, to dicker with the Hindus over the proposition of carrying the goddess out into deeper water.

The image was loaded onto the barge, and brightly lighted with flares, pushed slowly out into the darkness of the river. Drummers from many processions lined the banks and kept up the deep booming staccato of the long wooden drums until the goddess had been pushed back into the arms of Mother Ganges.

This is the great fall Hindu festival for much of India. It is a Christmas and New Year's combined. It is a time of feasting and family celebration.

As we made our way to Badogra and Darjeeling and Kalimpong, we found it was a good time to visit India; for all the brightest costumes were being worn.

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## Pamphlets Effective Means of Evangelism

### Ten Thousand Pieces Literature a Month Are Distributed at Kanto Gakuin University

By RAYMOND P. JENNINGS

How to reach the students at Kanto Gakuin University with the Christian message has been one of the major concerns of American Baptist missionaries in the Tokyo-Yokohama area of Japan. One approach that is proving to be effective is a specialized reading program—the publication and distribution of pamphlets on the level of student experience.

### Tracts on Christianity

Two series of tracts are now in publication. The first, "If I Had Only One Testimony Series," consists of the written testimonies of various teachers. This series came as the result of a comment of a non-Christian teacher. We had been discussing the matter of poor attendance in chapel, and this teacher said, "I do not blame the students for not attending. The chapel is not interesting. Each day a different teacher talks about his 'pet' theme and you never tell what Christianity actually is."

This comment led to the development of chapel themes and the publication of this series of pamphlets. I asked the Christian teachers to prepare twenty-minute messages on the central issues of the Christian faith in the way that they might express them if they had only one opportunity to share them with the students. The messages have been published, one each month, in attractive booklet form.

The booklets are put in two special literature racks, and the students can hardly wait to get them. "Who wrote this time?" and "When is the next booklet coming out?" are frequent questions.

These booklets are also being used in our two high schools. Several other Christian schools and two student centers have indicated their intention of publishing similar series.

Recently more booklets were dis-

appearing than there were students to take them. On investigation, we found that some students were taking two or three copies. Fearing this would mean that the materials would be wasted, we protested—only to find that students were sending them home to their families regularly!

### Christian Life Series

The second series of pamphlets is "The Student's Christian Life Series." The first two in this series are "Shall I Cheat?" and "Is That Right or Wrong?" The one on cheating, distributed just before the fall examination period, created a mild uproar.



Kanto Gakuin student takes a tract from one of two literature racks

In Japan, cheating is accepted as a common practice by both teachers and students—with few exceptions. One student commented that the message of the tract was very good, but that he wished I had not distributed it until after examinations were over! As it was, he said, the students would be conscience-stricken should they need to cheat on the examinations, whereas if I had distributed the tract after the examinations the students would only need to be sorry that they had cheated!

A third tract in this series is now being readied. It is on the problems of boy-girl relationships in postwar Japan.

This type of literature ministry is effective and comparatively in-

expensive. We distribute to our two thousand university students (of the more than five thousand enrolled in all schools) about ten thousand pieces of literature a month. The cost is about one-half a cent a piece. We did not think at the time we started this work last year that it was anything new or different, but later we found that there had been little or nothing done in this tremendous field of Christian literature for students.

### A Modern Miracle

What is happening in Kanto Ga-kuin is a modern miracle. The story of the feeding of the five thousand is being repeated. The multitude is before us. We ask, as did the disciples, "Where can we find bread to feed these men here in the wilderness?" Jesus asks, in reply, "What resources do you have?" We reply, "Some small loaves and a few fishes." And then, miracle of miracles, he takes our small loaves and few fishes, blesses them, and feeds the five thousand!

Today the churches of Japan are far from full—they have little that attracts the youth of the land. Mass evangelism, because of the lack of Christian background and the difficulty of conserving results, is looked upon more and more as inadequate. But the Christian schools are filled to overflowing. The students in these institutions are in our hands seven or eight hours a day, six days a week, year after year. Here is the great opportunity of the hour for the Christian message—if we will only let the Master bless our few small loaves and fishes!



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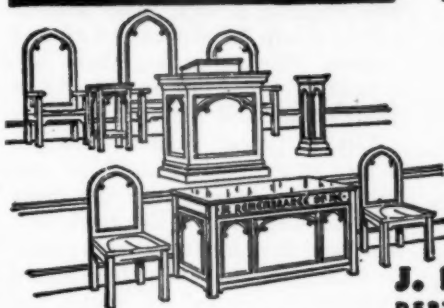
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## Audio-Visual Aids Taken to Chin Hills

Into Far-Distant Villages Go Means of Making Gospel Message More Real

By LEONARD A. CRAIN

Haka, in the Chin Hills of north-west Burma, is what the English people call "Back of the Beyond." It lies in the midst of the tallest mountains in Burma—around seven thousand feet high, with a couple of peaks rising to nine thousand feet and over. Gorgeous scenery, bracing cool air, interesting things to see on every hand. But what a place to get to!

From Mandalay, an hour's plane flight took us to Kalembo (pronounced Ka-lay'-mee-oh) just at the foot of the hills. There we had to wait two days until an "up" day on the road. For safety's sake, the road is one-way, on alternate days. . . . So Margaret and I, and about twenty others, with all our stuff and theirs, got into a one-ton truck and roared up the hill road.

Seventy miles to Falam—but it took us from 7:15 A.M. until 9:30 P.M. to get there. . . . Two days in Falam until Robert Johnson, Haka missionary, came over in his Crosley "junior jeep" to get us. Now that really is a trip! Only thirty-four miles, but five hours of good hard driving to make it. Narrow, twisting, winding road, up unbelievably steep gradients. But we arrived!

### Audio-Visual Materials

Our purpose in going there was to experiment with audio-visual methods that can be used by all pastors and evangelists. We were the audio-visual specialists for the Christian missions in Burma, and we know that far more is needed than just going around with our movie-projection equipment. We need to provide simple, cheap materials that can be used by all. . . . So we have been going out to villages, trying out picture-story cards, flat pictures, filmstrips, everything we can think of in the picture line to make the Christian message more real.

We also joined forces with a gospel team of ten Karen and Burmese people from the Divinity School in Insein, who are touring the villages, but who had also been conducting leadership-training courses in three main centers. These Christians leaders have been engaged in a major evangelistic effort, planned, carried out, and financed by the Christians of the country, not by the foreign missionaries.

### Leadership Training

Tiddim, which we also visited, is the station where Franklin Nelson and his family have been for several years. There we were with the gospel team and participated in the leadership-training school. Every day we had several class sessions with a group of pastors and church leaders. Every morning there was a meeting for children. Every evening we showed pictures.

Up in these rugged hills we made many real friendships and gained new insight into the problems of Christian work. Back now in Mandalay, we feel that we shall be better able to render help in the "service of supply" of visual and audio materials for frontier work.

### Hot Weather!

Back home again in this hot town! We walked into our living room yesterday, looked at the thermometer, and nearly fainted—we had come down from the nice cool weather of the hills to afternoon temperatures of 102 degrees indoors! But we shall live through it, no doubt. There is plenty of work to do, so that we do not sit and worry about the heat.

Mary Jean, of course, keeps busy and happy over at Woodstock School in India. We get frequent letters from her. She will be home again early in December. Alan and Warren have had full schedules at the College of Wooster. Both have been on the swimming teams, and Warren has broken a few records. The high point of the year for them has been the visit of Robert Shaw to direct the Wooster choir in Brahms' *German Requiem*. They both have worked hard in preparation for the event and have gained a lasting satisfaction from singing under Shaw.

## New Testament Saves Family from Suicide

At Morioka, in Northern Japan, Despairing Man Accepts Christ and Finds Lasting Peace

By TED LIVINGSTON

Here in Morioka, in northern Japan, we have no running water, gas, telephone, or English-speaking radio broadcasts. We do most of our traveling by bicycle, and only occasionally do we see another foreigner. However, we feel now that we are really living. We feel closer to the real people of Japan than ever before.

Since our arrival here on March 24, we have been getting acquainted with Morioka and its people. Pastor Wakamatsu has been tireless in guiding us around through the homes of all the church members and friends, where we have given our greetings. One of these new friends in the Lord is Sasaki-san. Let me tell you a bit of his story.

Born the seventh son of one of Morioka's richest men, he received four and a half acres of land (three times the size of the average farm in Japan) and the equivalent of \$20,000 in cash upon reaching his twentieth birthday. He planned to use this inheritance to emigrate to Argentina after his graduation from agricultural university, but war intervened. He became a pilot in the Japanese air force, but was seriously injured in a crash. Doctors working on him discovered that he was also suffering from an advanced case of tuberculosis, and gave him almost no chance of recovery. His life lingered along until the end of the war. The money he had so carefully saved was suddenly deflated in value to about a hundred dollars, and his land was confiscated under the Land Reform Act.

### Light of Life

Hating the thought of leaving his wife and baby son behind, with no resources during those grim days, was too much for Sasaki-san, and so they made plans to commit suicide as a family. Before the agreed-

upon time, however, Sasaki-san happened to begin reading a New Testament which had been given to him by a friend in the hospital some time before. As he read the Word, the light of God's grace broke through the tumbled clouds of his life. Almost immediately he gave his heart to Christ, and for the first time in years was able to sleep peacefully.

His new life of the spirit had a profound effect on his body as well, and the doctors agreed that indeed something most remarkable had happened; for now he seemed to be on the road to recovery. He and his wife were baptized together as soon as his health permitted, and for the past several years they have been pillars in our Morioka church.

Now, free from debt and able in body, no longer could Sasaki-san be content to fish in the shallows for men. He had heard God's call to launch out into the deep. For a long time the burden on his heart had been one of compassion for the desperately poor farmers of the surrounding hills. For some time he had been going out into the hills to witness to them, but their livelihood is so terribly hard that they have little time or desire to think of spiritual matters. And so his burning desire is to minister to both the souls and the bodies of these people as a farmer-evangelist.

#### Preparing for Service

Recently, therefore, Sasaki-san and his wife and son sold their tiny stationery business and moved to Tokyo, where Sasaki-san is enrolled in the graduate school of the agricultural university. He is doing research on grass culture, motivated by a desire to make more feasible small-scale dairying in the hills. The three of them are living in an apartment of just one room nine feet square, sharing a kitchen with six other families. Three days a week, Mrs. Sasaki goes to a machine-knitting school, where she is learning to teach this popular cottage-industry to the mountain women after their return to Morioka three years hence.

We are sorry that this wonderful young family will not be with us for the time being, for every hour spent with them is an inspiration.

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## Santal Rite Reveals Need for the Gospel

Gruesome Ways of Appeasing  
Bloodthirsty Deity Present  
Tremendous Challenge

By C. L. KAU

These past months have been full of a variety of events. We have driven over the dusty cart tracks to preach in market places and on moonlit village threshing floors, and on one occasion we witnessed one of the ancient Santal rites.

### Travel by Jeep

In this dry season the moonlight nights afford ideal conditions to work in the out-of-the-way villages, which are almost inaccessible during the rainy season. By cutting the high centers out of the ridges, the car can follow any cart track. Once in a while we misjudge a ridge and hang the car in the center, so that the driving wheels are off the ground.

On one of the first trips Ruben Giri (Indian evangelist) and I took two hours to cut the ridges in a three-mile stretch. After that I managed to inform the village people, and then they would send a group to cut the road.

### Story with Pictures

Recently we have been telling the gospel story with pictures. In fifteen meetings we have had about 1,500 adults present to hear the message of Jesus. After the usual greetings, we set up our screen by tying two rope cots together on end against the side of a thatch hut, and then spread a sheet over them. By the time a crowd gathered it was dark enough to start the meeting. At most of the meetings we used the recorder to play Santali or Bengali gospel hymns.

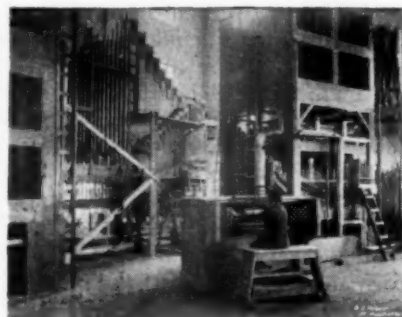
After many of the meetings the men stayed behind to ask questions and to learn more. It is encouraging to see the increasing interest in God's word among these village people.

### Charka Festival

I visited a non-Christian village the week of the Charka Festival.

First the celebrants put large crude hooks, with cords attached, through the flesh of a man's back. Then they tied him securely to a great beam, which they pivoted around on a high pole about thirty feet above the ground. The man was gaily decorated in a bright cloth with garlands of flowers, with strings of bells at waist and ankles, and with a headdress of peacock plumes. All of this is done to appease a deity thirsty for men's blood.

This gruesome affair came during Easter week, at a time when we think especially of the Christ who died that the Santal villagers might live. We must continue to tell the message of our resurrected Lord.



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Contracts we have had recently the advantage of booking: San Mateo, Calif., Congregational Church—3 manuals, 41 stops; Binghampton, N. Y., Christ Church—3 manuals, 31 stops; Maryville, Tenn., New Providence Presbyterian Church—3 manuals, 43 stops; Jamestown, N. Y., First Lutheran Church—4 manuals, 66 stops; St. John's Nfld., St. John's Baptist Church—4 manuals, 66 stops; Houston, Texas, Second Baptist Church—4 manuals, 58 stops.

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The planning for action conferences, designed to encourage and strengthen individual churches, have stemmed quite naturally from last year's program, when pastors and leaders from over 1,200 churches met and worked together at 125 church leadership conferences.

Guest leaders for the churches are being trained at area demonstrations in the states by these sector directors who learned special techniques at Green Lake. These carefully chosen leaders are enthusiastic pastors and laymen with outstanding records of achievement in their own churches. Each guest leader has expressed a willingness to go to at least three churches to conduct planning for action conferences. The workbook, *Thinking About Our Church*, and the sound filmstrips, *Making Dreams Come True*, and *Through the Looking Glass*, are being used.

It is expected that planning for action conferences will be held in at least half of the American Baptist Convention churches, including 1,000 new churches.

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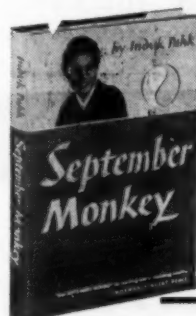
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## MISSIONARY MILESTONES

### Appointed

By the American Baptist Foreign Mission Society, November 18, 1954: Mr. and Mrs. Harold Schock, to Rangoon, Burma; Margaret Alsen, to the Belgian Congo; Mr. and Mrs. Burton Wiedman, to Bengal-Orissa; Mrs. Cecil Carder, undesignated, as is Mr. Carder, who was appointed in May 1954.

By The American Baptist Home Mission Society: Reuben C. Kruschwitz, as part-time director of evangelism and Christian education for The North Dakota Baptist State Convention; November 16, Curtis R. Nims, American Baptist Convention evangelist, effective January 1, 1955.

By the Woman's American Baptist Home Mission Society, September 20, 1954: Jean Margaret Edscorn, girls' worker, Mariners' Temple, New York.

### Died

Ernest Grigg, missionary to Burma for forty-five years; in Michigan, June 10, 1954. While serving at Sagaing, Mr. Grigg had erected, as a memorial to Adoniram and Ann Judson, a huge alabaster boulder on the site of the prison where Adoniram was imprisoned at Ava, which is just across the river from Sagaing.

Mrs. F. B. Crawley, missionary to Burma for eight years; at Putney Heath, London, England, July 14, 1954. From 1914 to 1940 she occupied a modest flat in Hempstead, where it was her joy to entertain Burma missionaries enroute to the U.S.A. or returning to their fields after furlough. She died at the age of ninety-three.

Ida M. Thayer (Mrs. Lee I. Thayer), missionary to the Mono Indians in Northern California, at Fresno, Calif., September 1, 1954. Beginning their service in 1903, Mr. and Mrs. Thayer served for forty-two years, until Mr. Thayer's death in 1945.

Joseph Botka, bilingual pastor under appointment of The American Baptist Home Mission Society,

in Los Angeles, Calif., June 15, 1954.

Elmer M. Steadman, for more than thirty years a general evangelist in the Western states for The American Baptist Home Mission Society, in Denver, Colo., May 27, 1954.

### Honored

Awards (for twenty-five years or more of service) to Rev. and Mrs. Bengt Anderson, of Assam; Rev. and Mrs. Charles C. Roadarmel, of Bengal-Orissa; Rev. and Mrs. B. W. Armstrong, of the Belgian Congo.

### Retired

Rev. and Mrs. W. R. Hutton, missionaries to Assam since 1918, effective September 17, 1954.

### Transferred

Rev. and Mrs. Howard Houston, from Assam to Antique Province, the Philippines, as of October 13, 1954.

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This visual aids catalogue includes all of the new materials that have been produced up to the present time. The wonderful new Cathedral Films series of color films on "The Living Christ" has been included, as well as all of the other fine Cathedral films. Also included are the two Family Films series—"The Living Bible," which contains twenty-six color Bible teaching films, and "Modern Inspirational Films," which contains several black and white films covering many aspects of the Christian life.

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ME —

## A MISSIONARY?

At Home  
Monday Night

Dear Jane,

I've just got to tell you about one of the most wonderful times I have ever had in all my life. Scarcely slept a wink last night.

After choir some of us got together for a snack and the usual. One of the crowd met some friends of hers and invited them along. She got them to talking and everything else was forgotten. I never heard anybody quite like them—all aglow, just wonderful. They had been to a Friends' Service Committee camp. I kept thinking I'd give the world to live for other people like that.

You know how often we've talked about going to a foreign mission field but thought we couldn't, that we weren't good enough and couldn't make the grade. They showed me that they weren't just born to their service but got there by life commitment to God.

If you gave your nurses' training and I put my college degree and my bit of teaching experience together, I believe we would have a chance. I've got to try it, and it would be wonderful if you would do it with me. I am writing for an application blank. I don't care where they send me—Africa, India, Burma, Thailand, Japan, the Philippines—anywhere. Let me know. Bye for now. I'm praying hard.

Lucy

P.S. Here's the address you write to:

Rev. W. W. Parkinson  
Candidate Secretary  
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WOMAN'S AMERICAN BAPTIST  
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## Club Talk...

By FRANK A. SHARP

Business Manager

The club managers' response to the special October offer of eight issues of MISSIONS for \$1.00 was overwhelming. We received a total of 4,931 of these special subscriptions. In addition, we received 3,781 yearly subscriptions at the regular rate. By adding the total of two- and three-year subscriptions for the month, we had well over 9,200 new and renewed subscriptions for the November issue. The total circulation of MISSIONS for the month was close to the 50,000-mark, which was our goal at that time.

We were greatly encouraged by the fact that numbers of club managers sent in fifty, sixty, and seventy subscriptions each. One minister in Pennsylvania sent his personal check to pay for an eight-month subscription for each family in his church, because he felt the membership would be better informed and more active if they became regular readers of MISSIONS magazine.

A word of thanks is in order to all pastors, club managers, and many other persons for their devoted and helpful assistance in our recent drive for new subscriptions. The circulation of the magazine depends almost entirely upon your efforts, and we deeply appreciate your help.

Enough for the past. What about the future? The big problem we have is getting renewals. Each club manager should keep a list of subscribers, with the expiration dates clearly marked. At least two months before a subscription expires, a personal approach should be made to the person concerned, with an appeal to renew. Our circulation would rise considerably if we could get a higher percentage of renewals. At present it is not possible for our office, with the limited staff at our disposal, to remind each club manager of the names of those whose subscriptions expire. That is why it is important to keep a list.

## An Invitation to Introduce MISSIONS to Your Friends

As editor of MISSIONS, I hope that you have been reading this magazine with an interest sufficient to prompt you to want your friends also to become readers.

Thus we can grow in numbers and in influence. We can broaden our appeal and make many more mission-minded. There is no better way than to have you recommend MISSIONS to your friends.

Therefore, I would greatly appreciate it if in the space below you would give me the names and addresses of five friends. Please mail this to me soon, and many thanks to you.

JOHN C. SLEMP  
Editor

John C. Slemp,  
Editor MISSIONS  
152 Madison Ave.,  
New York 16, N. Y.

Please introduce MISSIONS to these friends:

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